SRIMAD-BHAGAVAD-GITA

With Sanskrit Text; Paraphrase with Word-by-word Literal Translation; English Rendering and Comments, Index, &c.

BY

THE SWAMI SWARUPANANDA

उत्तिष्टत जायत प्राप्य वरान्निवोधत।

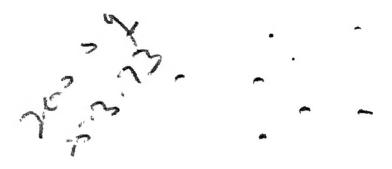


Arise! Awake! and stop not till the goal is reached.

FIRST EDITION

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PREFACE

* THE Swami Swarupananda, the first President of the Advaita Ashrama, Mayavati, and late editor of the Prabuddha Bharata, compiled the present edition of the Bhagavad-Gita, with the collaboration of his Brother-Sannyasins at Mayavati, and some of the Western disciples of Swami Vivekananda. The manuscripts were begun in 1901 and were ready for the Press by the end of 1903, but through unavoidable circumstances the publication was delayed. It was only after the passing away of the Swami Swarupananda, that the work was brought out in monthly instalments in Trabuddha Bharata, and this work is now presented to the public in convenient book form, after being carefully edited, and enlarged with additional comments.

The object of the compiler was to make accessible to the Indian public who are educated in English but have a limited knowledge in Sanskrit, and also to the Western world, an edition of the Celestial Gita, in which they will feel sufficient interest to follow the original text, and thus create a taste for the study and interpretation of holy Sanskrit literature. How far the compiler has been successful in his object can be gleaned from the following pages. His thoughtful comments following the commentaries of the great Acharyas, and illuminating side-lights thrown on

PREFACE

intricate places, will, we trust, be of much help to the study of the Gita, especially to a beginner. An elaborate Index has been subsequently added.

A word of explanation as to the paraphrase, is necessary here: Though the literal meaning of each word is given, yet to avoid the awkwardness of language and confusion of sense to a beginner, the equivalents of case terminals of such words as are used to qualify some other words in the sentence, are omitted in most cases.

We hope this edition will meet a much-felt want, not only in India but in all English-speaking countries.

THE EDITORS AND PUBLISHERS.

THE ADVAITA ASHRAMA, MAYAVATI, HIMALAYAS 18th October, 1909.



The Swami Swarupananda.

SRIMAD-BHAGAVAD-GITA

FOREWORD

THE Srimad-Bhagavad-Gità occurs in the Bhishma Parva of the Mahabharata and comprises 18 chapters, from the 25th., to the 42nd. The discourse between Arjuna and Krishna on the battle-field, on the eve of the war which forms the subject-matter of the work, was strung together in seven hundred verses and put in its place in the body of his great history by Vyasa.

The Gita opens with Dhritarashtra's query to Sanjaya about the progress of events. In the second chapter of the Bhishma Parva, we find Vyasa offering the power of sight to the blind king, that he might see the war. Dhritarashtra declined to have it, saying he did not care to have eyes with which only to see the death of his own people; but he would like to hear what was happening. On this the Great Rishi Vyasa said, that all the occurrences in connexion with the war would be reflected in the mind of Sanjaya, and he would faithfully report them to Dhritarashtra.

The Gità is called an Upanishad, because it contains the essence of Self-knowledge, and

because its teachings, like those of the Verlas are divided into three sections, Karma (work) Upásaná (devotion) and Jnana (knowledge).

The first chapter is introductory. The second is a summary of the whole work, e.g., in II. 48 and the connected slokas, self-less work devoid of desire for fruits, is taught for the purification of the heart; in II. 61 and the connected Slokas devotion is taught to the pure-hearted, to qualify them further for the highest—Sannyasa, which last is taught in II. 71 and the connected Slokas.

It is also usual to divide the work into three sections illustrative of the three terms of the Mahávákya of the Sáma-Veda, "Thou art That" (Chhand. Upa. VI. 8. 7.) In this view the first six chapters explain the path of work without desire for fruits, and the nature of "Thou." The next six chapters deal with devotion and the nature of "That." The last six describe the state of the highest knowledge and the nature of the middle term of the Mahàvàkya, in other words, the means of reestablishing the identity of "Thou" and "That."

The central teaching of the Gità is the attainment of Freedom, by the performance of one's Swadharma or duty in life. "Do thy duty without an eye to the results thereof. Thus shouldst thou gain the purification of

heart which is essential for Moksha,"—seems to be the keynote of Krishna's teachings to Arjuna.

It is well-known why the Gitá came into existence. It was owing to Arjuna's unwillingness to do his duty as a Kshatriya-to fight for a just cause—because it involved the destruction of his own people. Not that Arjuna did not recognise the justice and right of the cause, but he would rather renounce the world and try for Moksha than kill his relatives and friends. Krishna's characterisation of this weakly sentimental attitude of Arjuna is well-known. He called it "Un-Arya-like delusion, contrary to the attainment alike of heaven and honour" and exhorted Pàrtha to "yield not to unmanliness" but to "cast off this mean faint-heartedness." (II. 2-3). "Could a coward who fails to do his duty, worthy to attain Moksha?"—seems to Krishna's rejoinder. Could a man not purified by the fire-ordeal of his Swadharma, could a renegade, a slave, attain Moksha? No! says the Lord. And this is the lesson we Indians have forgotten all these years, though we have been reading and discussing the Gita all the time.

MEDITATION

के पार्थाय प्रतिवोधितां भगवता नारायगोन ख्यं व्यासेन प्रथितां पुराश्ममुनिना मध्येमहाभारतम्। ब्राह्मतवर्षिणीं भगवतीमष्टादशाध्यायिनी मंव त्वामनुसंदधामि भगद्गीते भवद्वेषिणीम्॥१॥

श्रां Om! भगवता By the Lord नारायणेन (The One Refuge of all beings) Nârayana स्वयं Himself पार्याय श्रानियोधितां with which Pârtha was enlightened प्राण-श्रानियां with which Pârtha was enlightened प्राण-श्रानियां by (through the lips of) the ancient sage ज्यासेन Vyasa महाभारतम् मध्ये in the Mahâbhârata यथितं incorporated, भगवतीं the blessed Mother यहैतामृतवार्थणीं showering the nectar of Advaita (the philosophy of non-duality) यहादशाध्यायिनीं in the form of eighteen chapters भवहीयणीम destroyer of rebirth, सम्बे Loving Mother, भगवतीते (The Lord's song) Bhagavad-Gitâ त्याम Thee अनुसंद्धामि I meditate upon. (1).

Om! O Bhagavad Gità, with which Pártha was enlightened by the Lord Nárayana Himself, which was incorporated in the Mahà-bhàrata by the ancient sage Vyasa,—the Blessed Mother, the Destroyer of rebirth, showering down the nectar of Advaita, and consisting of eighteen chapters,—upon Thee, O Bhagavad-Gitá! O Loving Mother! I meditate. (1).

नमोऽस्तु ते व्यास विशालबुद्धे फुछारविंदायतपत्रनेत्र।

येन त्वया भारततेलपुर्धाः

प्रज्वालितो ज्ञानमयः प्रदीपः ॥२॥

• विशालबुद्धे of mighty intellect फुल्लारविन्दायतपद्मनेत्र with eyes as large as a full-blown lotus ज्यास Vyasa र्यन त्वया by thee भारततेलपूर्णः full of the oil of the Mahâbhârata ज्ञानमयः consisting of wisdom प्रदीपः lamp प्रज्वालितः lighted. ते to thee नमः salutation ग्रस्तु be. (2).

Salutation to thee, O Vyasa, of mighty intellect and with eyes large like full-blown lotuses, by whom was lighted the lamp of wisdom, full of the Mahabharata-oil. (2).

प्रपन्नपारिजाताय तोत्रवेत्रैकपास्य । ज्ञानमुद्राय रुष्साय गीतासृतदुहे नमः॥३॥

प्रविवादिजाताय O Thou Refuge of (the ocean-born) Lakshmi नोत्रवेत्रेकपाण्ये who holdest in one hand a cane for driving cows गीतामृतदृहे Thou milker of the Gitâ-nectar ज्ञानमुद्राय (Jnana-mudrâ: a position of the hands in which the tips of the forefinger and the thumb of each hand touch each other; an attitude associated with the highest Yogis and Gurus) the holder of Jnana-mudrâ कृद्धणाय to Thee O Krishna नम: salutation. (3).

Salutation to Krishna, the holder of the Juana-mudrà, the supreme refuge of Lakshmi, the milker of the Gità-nectar, in whose hand is the cane for driving cows. (3).

सर्वोपनिषदो गावो दोग्धा गोपालनंदनः। पार्थो वत्सः सुधीभोका दुग्धं गीतासृतं महत्॥४॥

सर्वोपनिषदः all the Upanishads गावः the cows गोपालनन्दनः son of the cowherd (Krishna) दोग्धा the milker पार्थः Partha (Arjuna) the वत्सः calf सुधीः (men; of purified intellect भोन्ता the dfinkers महन् the Supreme अमृतं nectar गीता Gitâ दुग्धं the milk. (4).

All the Upanishads are the cows, the son of the cowherd is the milker, Partha is the calf, men of purified intellect are the drinkers and the Supreme nectar Gita is the milk. (4).

वसुदेवसुतं देवं कंसचारार्यप्रदेनम्। देवकीपरमानंदं कृष्णं वंदे जगद्गुरुम्॥५॥

वसदेवसुतं the son of Vasudeva कंसचाणूरमर्दनं the destroyer of Kamsa and Chânura देवकीपरमानन्दं the Supreme bliss of Devaki (mother of Krishna) जगदगुरुं the Guru (Teacher) of the Universe देवं (lod कृष्णं Krishna वन्दे I salute. (5).

I salute Krishna, the Guru of the Universe, God, the son of Vasudeva, the Destroyer of Kamsa and Chánura, the Supreme bliss of Devaki. (5).

भीष्मद्रोगातटा जयद्र यजला गांधारनीलोत्पला शल्यप्राहवती कृपेगा वहनी कर्मेन वेलाकुला। अश्वत्यामविकर्माघोरमकरा दुर्योधनावर्तिनी सोत्तीर्गा खलु पांडवे रगानदी केवर्तकः केशवः॥६॥ भीडमहोणतरा with Bhishma and Drona as the banks जयद्रैयजला with Jayadratha as the water गान्धारनीलोत्पला with the king of Gândhâra as the blue water-lily शान्यमाहवती with Shalya as the shark कृषेगा वहनी with Kripa as the current कर्णन वेलाकुला with Karna as the high waves अधन्यामविकर्णघोरमकरा with Ashvathâma and Vikarna as terrible Makaras (a kind of marine animal) दुर्योधनावर्त्तनी with Duryodhana as the whirlpool सा that रणनदी battle-river खलु indeed पागडवैः by the Pândavas दत्तीर्णा crossed over केशवः Keshava (Krishna) केवर्त्तकः the ferryman. (6).

The battle-river, with Bhishma and Drona as its banks, and Jayadratha as the water, with the king of Gàndhàra as the blue water-lily, and Shalya as the shark, with Kripa as the current and Karna as the breakers, with Ashvathàma and Vikarna as terrible Makaras and Duryodhana as the whirlpool in it,—was indeed crossed over by the Pàndavas, with Keshava as the ferryman. (6).

षाराश्यंव्यः सरोजममलं गीतार्थगंधोत्कदं नानाख्यानककेसरं हरिकथासंबोधनाबोधितम्। लोके सज्जनपट्पदैरहरहः पेपीयमानं मुदा भूषाद्वारतपङ्कुजं कलिमलप्रध्वंसिनः श्रेयसे॥॥॥

पार्शियंवचः-सरोजममलं The spotless lotus of the words of the son of Parâshara (Vyasa) भारतपंक्रजं the Mahâ-bhárata-lotus गीतार्थगन्धोत्करं having the Gitâ as its strong sweet fragrance नानाख्यानककेसरं with many a narrative as its stamens हा कियासंनीधनादोधितं fully

opened by the discourses on Hari (the remover of misery) min in the world सज्जनषरपर: by the Bhramara a beetle-like insect which lives solely on honey) of the good and the pure ग्रहरह: day after day पदा joyously पेपीयमानं drunk कालमलप्रध्वंसिनः of the destroyer of the taint of Kali (the age of imperfection) भ्रयसे for the supreme good भ्रयात may produce. (7).

May the words of the son of Parashara,—the taintless lotus of the Mahabharata, having the Gità as its strong sweet fragrance, with many a narrative as its stamens, fully opened by the discourses on Hari and drunk joyously day after day by the Bhramara of the good and the pure in the world,—be productive of the supreme good to him who is eager to destroy the taint of Kali. (7).

मुकं करोति वाचालं पंगुं लंघयते गिरिम्। यत्कृपा तमहं वंदे परमानंदमाधवम्॥८॥

यत्कृपा whose compassion मुकं the mute वाचालं eloquent करोति makes पंगुं the cripple गिरि mountain संययते cross तं that परमानन्दमाधवं the all-bliss-Mâ-dhava (sweetest of the sweet) ग्रहं I वन्दे salute. (8).

I salute that All-bliss Màdhava whose compassion makes the mute eloquent and the cripple cross mountains. (8).

यं ब्रह्मावरुगोंद्ररुद्रमरुतः स्तुन्वंति दिव्यैः स्तबै-वेदैः सांगपदक्रमोपनिषदैर्गायंति यं सामगाः। ध्यानावस्थिततद्गतेन मनसा पश्यंति यं योगिनो

यस्यांतं न विंदुः सुरासुरगगा देवाय तस्मै नमः॥६॥॥॥ इति ध्यानम्॥

ह्मा Brahmâ (The creator) वरुण Varuna इन्द्र Indra रुद्ध Rudra मरुतः Maruta यं whom दिन्धः divine स्तवैः with hymns स्तुन्बन्ति praise; सामगाः the singers of Sâma यं whom सांगपदकमापनिषदेः with full complement of parts, consecutive sections and (crowning knowledge-portions) Upanishads वेदैः the Vedas गायन्ति sing योगिनः the Yogis यं whom ध्यानावस्थित-स्ततेन मनसा with the mind absorbed in Him through perfection in meditation पश्यन्ति see सुरासुरगर्गाः the hosts of Devas and Asuras यस्य whose अन्तं limit न not विदः know तस्मै to that देवाय God नमः salutation. (9).

Salutation to that God whom the creator Brahmâ, Varuna, Indra, Rudra and Maruta praise with divine hymns; Whom the singers of Sàma sing, by the Vedas, with their full complement of parts, consecutive sections and Upanishads; Whom see the Yogis with their minds absorbed in Him through perfection in meditation, and Whose limit the hosts of Devas and Asuras know not. (9).

INVOCATION *

5

G

Oh blessed Mother
Who showerest (upon us) the nectar of Advaita
In the form of (these) eighteen chapters!
Thou Destroyer of re-birth!
Thou loving Mother!
Thou Bhagavad-Gitâ!
Upon Thee I meditate.

Thee, O Vyasa, of lotus-eyes,
And mighty intellect,
Who hast lighted the lamp of wisdom
Filled with the oil of the Mahâbhârata
Thee we salute.

Oh Thou who art the Refuge
Of the (ocean-born) Lakshmi,
Thou in whose right hand is the shepherd's crook,
Who art the milker of the divine nectar of the Gita,
To Thee. Oh Krishna, to Thee our salutation!

The Upanishads are even as the herd of cows,
The son of the cowherd as the milker,
Partha as the sucking-calf,
And men of purified intellect the drinkers,
(If this, the supreme nectar, the milk of the Gita.

^{*} Another rendering of the " Meditation."

In Varuna, in Indra, in Rudra and Marut;
That One Whom all divine beings praise with hymns;
Him Whom the singers of Sama-Veda tell;
Him of Whose glory, sing in full chori,
the Upanishads and Vedas;

Him Whom the Yogis see, with minds absorbed in perfect meditation:

Him of Whom all the hosts of Devas and Asuras, Know not the limitations.

To Him, the Supreme Good, be salutation.— Him we salute. Him be salute. Him be salute.

Srimad-Bhagavad-Gita.

॥ प्रथमोऽध्यायः॥

FIRST CHAPTER

धृतराष्ट्र उवाच॥

धर्मचेत्रे कुरुचेत्रे समवेता युयुत्सवः॥

मामकाः पांडवाश्चेव किमकुवत संजय॥१॥

I. I

धृतराष्ट्र Dhritarâshtra उनाच said :

(भोः) संजय O Sanjaya धर्मत्तेत्रे on the centre of religious activity कुरुत्तेत्रे in Kurukshetra युयुत्सवः desirous to fight समवेताः assembled मामकाः my people च and पाराङ्वाः the Pândavas किम् what एव indeed अकुर्वत did do.

Dhritaráshtra said:

Tell me, O Sanjaya! Assembled on Kurukshetra the centre of religious activity, desirous to fight, what indeed my people and the Pándavas did do?

[True it is that the two parties are gathered together for battle, but was the influence of Kurukshetra, the sacred centre of religious and spiritual activity from of old. barren of any result? Did not the spiritual influence of the spot affect any of the leaders in a way unfavourable to the occurrence of the battle?—is the purport of Dhritarashtra's question.]

सं जय उवाच॥

हृष्टा तु पांडवानीकं व्यूडं दुर्योधनस्तदा ॥ आचार्यमुपसंगम्य राजा वचनस्रवीत्॥२॥ ी

I. 2.

संजय Sanjaya उवाच said:

तदा तु but then पागडवानीकं the Pândava forces च्युढं in battle array हृद्या having seen राजा दुर्योधनः king Duryodhana ऋाचार्यम् (द्रोगां) the teacher (Drona) उपसंगम्य appreaching वचनम् word ग्रह्मवीत् said.

Sanjaya said:

But then king Duryodhana, having seen the Pândava forces in battle- array, approached his teacher Drona, and spoke these words:

[Sanjaya's reply beginning with "But then" and describing Duryodhana's action is a plain hint to the old king that his son was afraid. For he went to his teacher (regarded as father) instead of to the commander-in-chief; as a child in fright would run to its parents in preference to others.]

पश्येतां पांडुपुत्राणामाचार्य महतीं चमूम ॥ व्युढां दुपदपुत्रेण तव शिष्येण धीमता ॥३॥

I. 3

श्राचार्य O teacher तव शिष्येण by your disciple धीमता talented द्रुपदपुत्रेण son of Drupada च्यूड़ां arrayed पागडुपुत्राणाम् of the sons of Pându एतां this महतीं mighty चमूम् army पश्य behold. "Behold, O Teacher! this mighty army of the sons of Pându, arrayed by the son of Drupada, thy gifted pupil.

[As a scorpion would sting even that whose protection it sought to be free from fear, so did the wicked Duryodhana insult his teacher. His meaning in plain words comes to this: just think of your stupidity in teaching the science of fight to the son of Drupada and to those of Pându. They are now arrayed to kill you!]

अत्र शुरा महेष्वासा भीमार्जुनसमा युधि॥ युयुधानो विरादश्च द्रुपदश्च महारणः॥४॥ धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्॥ पुरुजित्कुंतिभोजश्च शैष्यश्च नरपुंगवः॥५॥ युधामन्युश्च विक्तांत उत्तकोजाश्च वीर्यवान्॥ सौभद्दो द्रीपदेयाश्च सर्व एव महारणाः॥६॥

I. 4. 5. 6.

श्रव here महेद्वासाः mighty archers युधि in battle भीमार्जनसमाः equals of (the terrible) Bhima and (the bright, pure) Arjuna श्राः heroes (सन्ति) (are). महारथः the great warrior युग्धानः (सायिकः) Yuyudhâna (Sâtyaki) च and विराटः Virâta च and हुपदः Drupada विधिश्रक् the strong भृष्टकेतुः Dhrishtaketu चिकितानः Chekitâna च and काशिराजः the king of Kâshi नरपुंगवः the best of men प्रश्चित् Purujit च and कुन्तिभोजः Kuntibhoja च and शिब्धः Shaibya च and विकान्त the powerful युधामन्यः Yudhâmanyu च and विध्वान् the brave उत्तमाजः Uttamauja सीभदः the son of Subhadrâ च and द्वीपदेशः the sons of Draupadi सर्वे all (these) एव verily महारथाः great warriors.

"Here (are) heroes, mighty archers, the equals in battle of Bhima and Arjuna—the great warriors Yuyudhâna, Virâta, Drupada; the valiant Dhrishtaketu, Chekitâna and the king of Kàshi, the best of men Purujit, Kunti-Bhoja and Shaibya; the powerful Yudhánanyu and the brave Uttamaujas; the son of Subhadrà, and the sons of Draupadi,—lords of great chariots.

[Great-charioted: One who is well versed in the science of war and commands eleven thousand bowmen.]

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम॥ नायका मम सैन्यस्य संज्ञार्थ तान्त्रवीमि ते॥॥॥

I. 7.

(ह) दिजोत्तम (O Thou) best of the twice-born अस्माकं of us तु also ये (those) who विशिष्टाः distinguished मम my सैन्यस्य of the army नायकाः leaders नान् them निवोध know ते संज्ञार्थं for your information तान् them व्रवीमि I relate.

Hear also, O Best of the twice-born! the names of those who (are) distinguished amongst ourselves, the leaders of my army. These I relate (to you) for your information.

[However well-versed in the science of war you might be, you are after all a Brâhman (best of the twice-born) a lover of peace, that is to say, a coward. It is therefore natural for you to be afraid of the Pandava force. But we too have, take heart, great warriors in our ranks—is the veiled meaning of Duryodhana's word's.]

भवान्भीष्मश्च कर्गाश्च कृपश्च समितिंजयः॥ अश्वत्यामा विकर्णश्च सौमदत्तिर्जयद्यः॥८॥

भवान् Thyself च and भीष्मः Bhishma च and कर्णाः Karna समितिजयः the victorious in war क्रपः Kripa च and ग्रश्वत्यामाc Asvathâmâ च and विकर्ण Vikarna सामदिताः the son of the Somadatta जयद्रथः Jayadratha.

"Thyself and Bhishma and Karna and Kripa, the victorious in war, Asvatthàma and Vikarna and Jayadratha, the son of Somadatta.

[Afraid lest he had said too much Duryodhana is flattering Drona, by mentioning the latter before even Bhishma and qualifying Drona's brother-in-law with the phrase 'victorious in war,' a move likely to touch the heart of most mortals.]

अन्ये च वर्हवः शूरा मदर्थे त्यक्तजीविताः॥ नानाशस्त्रप्रहरगाः सर्वे युद्धविशारदाः ॥६॥

मदर्थे For my sake त्यक्तजीविताः determined ay down (their) lives नानाशस्त्रप्रहरणाः having diverse veapons and missiles सर्वे all युद्धविशारदाः well-:killed in fight अन्येच and other बहुन: many शूरा: ieroes (सन्ति) (are).

"And many other heroes also, well-skilled a fight, and armed with many kinds of veapons, are here determined to lay down heir lives for my sake.

गपर्याप्तं तदस्माकं वलं भीष्माभिरित्ततम्॥ र्थाप्तं त्विद्मेतेषां वलं भीमाभिरिच्तम् ॥१०॥

I. 10.

अस्माकं our तत् this भीष्माभिरिच्चितम् commanded by Bhishma बलं army अवर्थातं unlimited तु while एतेषाम् their भीमाभिरिच्चितम् commanded by Bhima इदम् this वनं army पर्यातं limited.

"This our army commanded by Bhishma (is) impossible to be counted, but that army of theirs, commanded by Bhima (is) easy to number.

The verse is often interpreted to mean that Duryodhana considers his army inefficient and that of the enemy efficient. But this view seems inapposite to the context.]

अयनेषु च सर्वेषु यथाभागमवस्थिताः॥ भीष्ममेवाभिरत्तुन्तु भवन्तः सर्व एव हि ॥११॥

I. 11.

च (expletive) सर्वेषु in all ग्रयनेषु the divisions (of the army। ययाभागं in (your) respective positions ग्रवियताः being stationed भवन्तः ye सर्वे all एव हि used for emphasis) भीष्मम् Bhishma एव alone ग्रभिस्तन्तु protect.

"(Now) Do, being stationed in your proper places in the divisions of the army, support Bhishma alone."

Since I cannot expect from you any initiative, do you what you are told to do,—seems to be Duryo-dhana's intention.

तस्य संजनयन्हर्षे कुरुवृद्धः पितामहः॥ सिंहनादं विनद्योचैःशङ्बंद्धमो प्रतापवान्॥१२॥

I. 12-

प्रतापवान् the powerful कुरुनुद्धः oldest of the Kurus प्रतापवान् the powerful कुरुनुद्धः oldest of the Kurus प्रतामहः grandsire तस्य his (Duryodhana's) हर्षे cheer संजनयन् causing उचैः aloud सिंहनादे lion's roar विनद्ध having sounded सङ्खं couch दध्मी blew.

That powerful, eldest of the Kurus, Bhishma the grandsire, in order to cheer Duryodhana, now sounded aloud a lion-roar and blew his conch.

[All eyes were turned upon Duryodhana and the penetrating intelligence of Bhishma detected his fear; and since Drona took no notice of Duryodhana's words, knowing his grandson as he did, he had no difficulty in understanding that the latter had spoken to his teacher in a way which called forth Drona's coldness instead of his enthusiasm. The Grandsire's heart was moved in pity and hence the action on his part described in the above verse. It should here be noted that this action, amounted to a challenge, really began the fight. It was the Kaurava side again which took the aggressor's part.]

ततः शङ्खाश्च भेर्यश्च परावानकगोमुखाः॥ सहसैवाश्यहन्यन्त स शब्दस्तुमुलोऽभवत्॥१३॥

I. 13.

ततः then शङ्खाः conches च and भेर्यः kettledrums पणवानकगोपुखाः tabors, trumpets and cowhorns सहसा एव quite suddenly अभ्यहन्यन्त blared forth सः that शब्दः noise तुमुलः wemendows अभवत् was.

Then following Bhishma, conches and kettle-drums, tabors, trumpets and cowhorns blared forth suddenly from the Kaurava side and the noise was tremendous.

ततः श्वेतेर्हयेर्युके महित स्यन्दने स्थितो ॥ माधवः पागडवश्चेव दिव्यो शङ्खो प्रदध्मतुः॥१४॥

नतः Then खेतैः ह्यैः with white horses युक्त yoked महिन in the magnificent ह्यन्दने chariot ह्यितो stationed माध्यः the Lord of Fortune: Krishha) Mâdhava च and पारहनः the best of the Pându princes: Arjana Pândava दिव्या divine शाङ्खा conches प्रद्यमतुः blew in a splendid manner.

Then also, Madhava and Pandava, stationed in their magnificent chariot yoked to white horses, blew their divine conches with a furious noise.

पाञ्चजन्यं ह्यांकेशो देवदत्तं धनंजयः॥ पौराड़ं दध्मौ महाराङ्खं भीमकर्मा वृकोदरः॥१५॥

हर्षाकेशः (The Lord of the Senses: Krishna) Hrishikeshaपाञ्च (the conch named) Pânchajanya, धनंजयः (the victor of wealth: Arjuna) Dhananjaya देवदन्तं (the conch named) Devadatta भीनकर्मा doer of terrinc deeds दकोदरः (having the belly of a tiger: Bluma) Vrikodara महाशङ्खं the large conch पीएड्रं (named) Paundra दक्ष्में blew.

Hrishikesha blew the Pànchajanya, Dhananjaya, the Devadatta, and Vrikodara, the doer of terrific deeds, his large conch Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्टिरः॥ नकुत्तः सहदेवश्च सुघोषमगिषुष्पकौ॥१द॥

T. 76.

कर्नीपुत्रः son of Kunti राजा king युधिष्टिरः Yudhishthira अन्दर्शनज्ञं (the conch named) Anantavijava नकुलः Nakula सहरेवः च and Sabadera स्वापमाण-'पुब्रुकी (conches named) Sughesha and Manipushpaka

King Yudhishthira, son of Kunti, blew the conch pamed Anantavijaya, and Nakula and Sahadeva their Sughosha and Manipushpaka.

काश्यश्च परमेप्वासः शिखराडी च महारयः॥ भ्रष्टद्युक्तो विरादश्च सात्यिकश्चापराजितः ॥१७॥

I. 17.

कार्यः च प्रतिष्वासः And the expert bowman the king of Kâshi महारथ: शिखाडी च and the great marrior Shikhandi धृटखन्नः Dhrishtadyumna विश्वटः च and Virâta अप्राज्ञितः सात्मिकः च and the unconquered Sâtyoki.

The expert bowman, king of Kàshi, and the great warrier Shikhandi, Dhrishtadyumna and Viràta and the unconquered Sàtyaki;

द्रुपदी द्रौपदेयाश्च सर्वशः पृथिवीपते॥ स्रोभद्ध महावाहुः शङ्खान्दःमुः पृथकपृथक्॥१८॥

I. 18.

प्रयिवीपते Lord of Earth (Dhritarashtra) हपदः (king) Drupada द्वीपदेशाः च and the sons of Draupadi च and महावाहः the mighty-armed सामद्रः son of Subhadrâ (Abhimanyu) सर्वशः all पृथक् पृथक् respect-ार श्राङ्खान् conches दृष्टमुः blew.

O Lord of Earth! Drupada and the sons of Draupadi, and the mighty-armed son of Subhadrà, all also, blew each his own conch.

स घोषो धार्तराष्ट्रासा हृदयानि व्यदारयत्॥ समश्च पृथिवीं चेव तुमुलोऽव्यनुनादयन्॥१६॥

L rg-

च And स that तुमुलः tremendous घोषः moise नभः sky पृथिवीं च and earth अन्यनुनाह्यन् causing to resound धार्तराष्ट्राणां of the Dhritarashtra party हृद्यानि hearts च्यदार्यन् rent.

And the terrific noise resounding throughout beaven and earth rent the hearts of the Dhritarashtra's panty.

[Verses r4-19 are full of hints about the superiority of the Pândava party and the consequent sure
defeat of Dhritarâshtra. The figure to which
Sanjaya draws the old king's attention as first
taking up Bhishma's challenge, is described by him
as the Lord of Fortune and the Pândava—the best
of the Pându princes. Note also the details in which
the chariot, horses and conches of the Pândava
party are described, and finally though the army of
the Kauravas were more than a third as much again
as that of the Pândavas, the noise made by the former
was only tremendous, whereas that of the latter was
not only tremendous but filled the earth and sky
with reverberations and rent the hearts of the
former.]

अथ व्यवस्थितान्हश्च धार्तराष्ट्रान्किपध्वजः॥
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पागडवः॥
हषीकेशं तदा वाक्यीमदमाह महीपते॥२०॥

I. 20.

(हे) महीपते O Lord of Earth (Dhritarâshtra) अथ then किपध्वजः Monkey-ensigned पाग्डवः Pândava (Arjuna) धार्तराष्ट्राच् Dhritarâshtra army व्यवस्थिताच् standing marshalled हृष्ट्वा seeing शस्त्रसंपाते discharge of missiles प्रवृत्ते about to begin धनुः bow उद्यम्य raising तदा then हृषीकेशं to Hrishikesha इदं following वाक्यं words ग्राह said:

Then, O Lord of Earth, seeing Dhritaráshtra army standing marshalled and shooting about to begin, that Pàndava whose ensign was the monkey, raising his bow, said the following words to Krishna:

[In view of the sudden change of feeling that is to come over Arjuna it should be noted how full of the war spirit we find him in this verse.]

श्रर्जुन उवाच

सेनयोहभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥ यावदेतान्निरीक्ष्येऽहं योद्धकामानवस्थितान् ॥ कैर्मया सह योद्धव्यमस्मित्रणसमुद्यमे ॥२२॥

I. 21—22.

त्रर्जुन उदाच Arjuna said:

श्रृच्युत (the changeless: Krishna) Achyuta उभयोः of both सेनयोः armies मध्ये in the midst में my रथं chariot स्थापय place ग्रहं I एतान् these योद्धकामान् desirous to fight ग्रवस्थितान् standing यावत् while निरीद्धे scrutinise; ग्रास्मन् on this रगसमुद्धमें eve of battle कैः सह with whom मया by me योद्धव्यम् the battle should be fought.

Aijuna said:

Place my chariot, O Achyuta! between the

two armies that I may see those who stand here prepared for war. On this the eve of battle [let me know) with whom I have to fight.

योत्स्यमानानवेत्तेऽहं य एतेऽत्र समागताः॥ धार्तराष्ट्रस्य दुर्वुद्धेर्युद्धे प्रियचिकीर्ववः ॥२३॥

I. 23.

ग्रन Here in this Kurukshetra) युद्धे in battle द्र्वंद्धेः of the evil-minded धार्तराष्ट्रस्य Dhritarâshtra's son Duryodhana। प्रियचिकीर्धवः wishing to please दे v ho एने these समागताः assembled योतस्यमानान् with the object of fighting अवेदो observe.

For I desire to observe those who are assembled here for fight, wishing to please the evil-minded Duryodhana by taking his part on this battle-field.

Arjuna is impatient to see who dared face him in fight!

संजय उवाच

एवमुक्तो ह्यीकेशो गुडाकेशेन भारत॥ सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥ भीष्मद्रोणप्रमुखतः सर्वेषां च महीच्चिताम्॥ उवाच पार्थ पर्यतान्समवेतान्कुरूनिति ॥२५॥

24-25.

संजय उवाच Sanjava said:

भारन (descendant of king Bharata: Dhritarâshtra) Bharata गुडाकेशेन by (the conqueror of sleep: Arjuna Gudakesha एवं thus उत्तः told ह्यीकेशः

Hrishikesha उभयोः of two सेनयोः armies मध्ये between भीष्मद्रोणप्रमुखतः in front of Bhishma and Drona च and सर्वेषां (in front) of all महीन्तिनां rulers of the earth रयोत्तमं best of chariots स्थापियत्वा having stationed पार्थ (son of Prithâ or Kunti: the name of Arjuna's mother, the first wife of Pându) Pârtha समवेतान् gathered together एनान् these कुरुन् Kurus पश्य behold इति thus उवाच spoke.

Sanjaya said:

Commanded thus by Gudàkesha, Hrishi-kesha, O Bhàrata, drove that grandest of chariots to a place between the two hosts, facing Bhishma, Drona and all the rulers of the earth, and then spoke thus, "Behold, O Pártha, all the Kurus gathered together!"

तत्रापश्यित्स्थतान्पार्थः पितृनय पितामहान् ॥ श्राचार्यान्मातुलान्भ्रातृन्पुत्रान्पोत्रान्सखींस्तथा ॥ श्वशुरान्सुहृदश्चेव सेनयोरुभयोरिप ॥२६॥

I. 26.

अय Then पार्थ Pârtha तत्र there उभयो both अपि the सेनयोः of armies (मध्ये in the midst) स्थितान stationed पितृन् uncles पितामहान् grandfathers. आचार्यान् teachers, मातुलान् maternal uncles, आतृन् brothers (and cousins) पुत्रान् (his own and their) sons पीत्रान् and grandsons, तया and सखीन् comrades, अशुग्न् fathers-in-law सुहृदः च एन and friends as well अपश्यत saw.

Then saw Partha stationed there in both the armies, grandfathers, fathers-in-law and uncles, brothers and cousins, his own and their sons

Neither, Oh Krishna, do I see any good in killing these my own people in battle. I desire neither victory nor empire, nor yet pleasure.

किं नो राज्येन गोविन्द किं भौगैर्जीवितेन वा॥ येषामर्थे काङ्कितं नो राज्यं भोगाः सुखानि च॥३२॥ त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च॥ आचार्याः पितरः पुत्रास्तंथव च पितामहाः ॥३३॥ मातुलाः श्वशुराः पंत्राः रयालाः संवन्धिनस्तथा ३४

I. 32-34.

मोदिन्द (the presider over and knower of the senses: Krishna) Govinda येषां श्रेथे for whose sake नः by us राज्यं empire भागाः enjoyments सुखानि च and pleasures काङ्कितं desired श्राचार्याः teachers पितरः uncles पुत्राः sons तया एव च and also पितामहाः grandfathers मातुलाः maternal uncles श्रश्राः fathers-in-law पौत्राः grandsons श्र्यालाः brothers-in-law तथा as well as संवन्धिनः (other) relatives ने they इमे these श्राणान् life धनानि च and wealth स्वक्ता having renounced युद्धे in battle श्रवस्थिता stand, (श्रतः hence) नः our राज्येन kingdom कि for what purpose भोगेः pleasures वा and even जीवितेन life कि of what avail.

Of what avail is dominion to us, of what avail are pleasures and even life, if these, O Govinda! for whose sake it is desired that empire, enjoyment and pleasure should be ours, themselves stand here in battle, having renounced life and wealth—

Teachers, uncles, sons and also grandfathers,

I. 38. 39.

यद्यपि Though लोभोपहतचेतसः with understanding overpowered by greed एते these कुलत्त्यकृतं due to decay of a family दोषं evil च and मित्रद्रोहे in hostility to friends पातकं sin न no पश्यन्ति see जनादन Janârdana कुलत्त्यकृतं due to decay of a family दोषं evil प्रपश्यद्भि clearly seeing ग्रस्माभिः by us ग्रस्मात् पापात् from this sin निवर्तितुं to turn away कयं why न त्रयं should not be learnt.

Though these, with understanding overpowered by greed, see no evil due to decay of of families, and no sin in hostility to friends, why should we, O Janàrdana, who see clearly the evil due to the decay of families, not turn away from this sin?

कुलत्त्ये प्रगाश्यन्ति कुलधर्माः सनातनाः॥ धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत॥४०॥

I. 40.

कुलच्ये on the decay of a family सनातनाः immemorial कुलधर्माः family religious practices प्रग्रियन्ति disappear धर्मे नष्टे spirituality being destroyed कृत्स्नं the whole उत also कुलं family ग्रधर्मः impiety ग्रिभिन्नित overcomes.

On the decay of a family the immemorial religious rites of that family die out. On the destruction of spirituality, impiety further overwhelms the whole of the family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः॥ स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः॥४१॥

prepared वयं we एतत् this महत् great पापं sin कर्तुं to do डयवसिताः resolved ग्रहोवत alas!

Alas, we are involved in a great sin, in that we are prepared to slay our kinsmen, from greed of the pleasures of a kingdom!

यदि मामप्रतीकारमशस्त्रं शस्त्रपागायः॥ धार्तराष्ट्रा रगो हन्युस्तनमे च्रेमतरं भवेत् ॥४६॥

I. 46.

श्रमतीकारं unresisting अशस्त्रं unarmed मां me शस्त्रपाणयः weapons in handधार्तराष्ट्राः sons of Dhritaráshtra रणे in the battle इन्द्यः should slay तत् that में my त्तेमतरं better भवेत् would be.

Verily, if the sons of Dhritaráshtra, weapons in hand, were to slay me, unresisting and unarmed, in the battle, that would be better for me.

संजय उवाच

एवमुक्तवाऽर्जुनः संख्ये रथोपस्य उपाविशत्॥ विसुज्य सरारं चापं शोकसंविद्यमानसः॥४९॥

I. 47.

संजय उदाच Sanjaya said:

अर्जुन: Arjuna एवं thus उक्ता saying संख्ये in the battle सशरं with arrows चापं bow (named Gândiva) विस्ट्य casting away शोकसंविध्रमानसः with a mind distressed with sorrow रथोपस्ये on the seat of the chariot उपाविश्रत sat down.

Sanjaya said:

Speaking thus in the midst of the battle-field,

Arjuna casting away his bow and arrows, sank down on the seat of his chariot, with his mind distressed with sorrow.

इति ऋर्जुनविषादयोगो नाम प्रथमोऽध्यायः॥१॥

The end of shapter first, designated THE GRIEF OF ARJUNA.

Srimad-Bhagavad-Gita.

॥ द्वितीयोऽध्यायः ॥

SECOND CHAPTER

संजय उवाच॥ तं तथा कृपयाविष्टमश्रुपूर्णाकुलेच्याम्॥ विषीदन्तमिदं वाक्यमुवाच मधुसूदनः॥१॥

II. I.

संजय उवाच Sanjaya said:

मधुसूदनः Madhusudana तथा thus कृपया with pity आविष्टं overwhelmed अश्रुपूर्णांकुलेन्ग्गम् eyes dimmed with tears विषीद-तं sorrowing तं him (Arjuna) इदं this वाक्यं word उवाच spoke.

To him who was thus overwhelmed with pity and sorrowing, and whose eyes were dimmed with tears, Madhusudana spoke these words:

[Overwhelmed with pity: not Arjuna, but Arjuna's feeling was master of the situation.]

श्रीभगवानुवाच॥ कुतस्वा कश्मलामिदं विषमे समुपिस्थतम्॥ अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥२॥

II. 2.

भीभगवान् उवाच The Blessed Lord said:

अर्जुन Arjuna निषमे in (such a) strait कुत: whence इदं this अनार्यजुष्टं un-Arya-like (unworthy of a religious man) अस्वर्धे contrary to the attainment of heaven अकीर्तिकरं disgraceful कश्मलं dejection त्वा upon thee समुष्टियतं comes.

The Biessed Lord said:

In such a strait, whence comes upon thee, O Arjuna, this dejection, un-Arya-like, disgraceful and contrary to the attainment of heaven?

[Mark with what contempt Krishna regards Arjuna's attitude of weakness masked by religious expression!]

क्केच्यं मास्म गमः पार्थ नैतस्वय्युपपद्यते ॥ क्षुद्रं हृदयदौर्वत्यं त्यक्त्वोक्तिष्ठ परंतप॥३॥

II. 3.

पार्थ Son of Pritha क्रेड्यं unmanliness मास्म गमः do not get एतत् it त्विय in thee न उपपद्यते ill becomes परंतप scorcher of foes चुद्रं mean हृदयदौर्वल्यं faint-heartedness त्यक्त्वा casting off उत्तिष्ठ arise.

Yield not to unmanliness, O son of Prithá! Ill doth it become thee. Cast off this mean faintheartedness and arise, O scorcher of thine enemies!

श्रर्जुन उवाच ॥ क्यं भीष्ममहं संख्ये द्रोगां च मधुसूदन ॥ इषुभिः प्रतियोत्स्यामि पूजाहीवरिसूदन ॥४॥

II. 4.

अर्जुन उवाच Arjuna said:

श्रासिद्न Destroyer of foes मधुसूदन slayer of

Madhu अहं I संख्ये in battle पूजाहीं worthy to be worshipped भीटमं Bhishma द्रोगां च and Drona इषुभिः with arrows क्यं how प्रतियोन्स्यामि shall night against.

Arjuna said:

—But how can I, in battle, O slayer of Madhu, fight with arrows against Bhishma and Drona, who are rather worthy to be worshipped, O destroyer of foes!

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके॥ हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्नधिरप्रदिग्धान्॥५॥ II. 5.

महानुभावान् Great-souled गुरून् masters ग्रहत्वा instead of slaying हि surely इह लोके in this life भेक्यं bread of beggary ग्रिप even भोक्तं to eat श्रेशः better तु but गुरून् masters हत्वा killing इह in this world एव even ग्रिथंकामान् wealth and desires भोगान् enjoyments रुधिरप्रदिग्धान् stained with blood भुञ्जीय enjoy.

Surely it would be better even to eat the bread of beggary in this life than to slay these great-souled masters.

But if I kill them, even in this world, all my enjoyment of wealth and desires will be stained with blood.

[i. e. even in this world I shall be in hell.]

न चैतद्विद्याः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः॥

यानेव हत्वा न जिजीविषाम-स्तेऽक्सिताः प्रमुखे धार्तराष्ट्राः ॥६॥

II. 6.

नः For us कतरत् which of the two गरीयः better न विद्यः I know not यद्वा whether जयम we should conquer यदि वा or that नः us जयेयुः they should conquer यान् whom एव very हत्वा after slaying न जिजीविषामः we should not care to live ते those धार्तराष्ट्राः sons of Dhritarâshtra प्रमुखे in front अवस्थिताः stand.

And indeed I can scarcely tell which will be better, that they should conquer us, or that we should conquer them. The very sons of Dhritaràshtra,—after slaying whom we should not care to live,—stand facing us.

कार्पएयदोपोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः॥ यच्छ्रेयः स्यान्निश्चितं ब्रहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥७॥

II. 7.

कार्पएयदोषोषहतस्वभावः With (my Kshatriya) nature overpowered by the taint of weak commiseration धर्मसंमूढचेताः with a mind in confusion about Dharma (Duty) त्वां thee पृच्छामि I ask मे for me यत् which श्रेयः good स्यात् is तत् that निश्चितं decidedly ब्रुहि say. ग्रहं I ते thy शिष्यः disciple त्वा Thee प्रपन्नं taken refuge मां me शाधि instruct.

With my nature overpowered by weak commiseration, with a mind in confusion about

duty, I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee.

[Dharma is the ness, the law of the inmost constitution of a thing. The primary meaning of dharma is not virtue or religion, but only its secondary significance. Fighting in a just cause is the religious duty or dharma of a Kshatriya, while the same is a sin to a Brâhmana, because it is contrary to the law of his being. Working out one's Karma according to the law of one's own being is therefore the dharma or religion or way to salvation of an individual. The cloud of Karma hides the Self-Sun from the view. The means which exhaust this cloud without adding to it and thus help in one's Self-restoration is one's dharma.

Thy disciple: Until this declaration has been made, the Master may not give the highest knowledge.]

निह प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषगामिन्द्रियागाम्॥ अवाप्य भूमावसपत्तमुद्धं राज्यं सुरागामिष चाधिपत्यम्॥८॥

II. 8.

भूमों In the earth असपत्नं unrivalled ऋष्टं flourishing जन्यं dominion सुराणाम् over the gods आपि even आधिपत्यं mastery च and अवाप्य obtaining यत् that मम my इन्द्रियाणां of the senses उच्छोषणां blasting शोकं sorrow अपनुद्यात् should remove न हि प्रपश्यामि I do not see.

I do not see anything to remove this sorrow which blasts my senses, even were I

to obtain unrivalled and flourishing dominion over the earth, and mastery over the gods.

संजय उवाच ॥

एवमुक्तवा हृषीकेशं गुडाकेशः परंतपः॥ न योत्स्य इति ग्रेविन्दमुक्तवा तूष्णीं वसूव ह ॥६॥

II. q.

संजय उवाच Sanjaya said :

परंतपः The scorcher of foes गुडाकेशः Gudâkesha, the conqueror of sleep (Arjuna) ह्याकिशं to Hrishikesha एवं thus उक्त्वा having spoken न यातस्य I shall not fight इति this गोविन्दं to Govinda उद्भन्दा saving तृष्णीं silent वभूव ह became.

Sanjaya said:

Having spoken thus to the Lord of the Senses, Gudákesha the scorcher of foes said, "I shall not fight O Govinda!" and became silent.

[The object of Sanjaya in using these names is to remind Dhritarashtra—who may naturally be a little elated at the prospect of Arjuna's not fighting, that this is only a temporary weakness, since by the presence of the Lord of the Senses all ignorance must eventually be dispelled. Arjuna's own nature also is devoid of darkness. Is he not the conqueror of sleep, and the terror of foes?

तम्वाच ह्यीकेशः प्रहस्किव भारत॥ सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥१०॥

II. Io.

भारत Descendant of King Bharata (after whom India is called Bhârata-Varsa) Bhárata (Dhrita-

आगमापायिनोऽनित्यास्तांस्तितित्तस्य भारत ॥१४॥ ॥. 14.

कीन्त्य son of Kunti मात्रास्पर्शाः contacts of senses with their objects तु indeed शीतो ज्यासुखदुःखदाः producers of the notions of cold and heat, pleasure and pain ग्रागमापायिनः with beginning and end ग्रानियाः impermanent भारत Bhârata तान् them तितिद्यस्व bear with

Notions of heat and cold, of pain and pleasure, are born, O son of Kunti, only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently, O descendant of Bharata.

They have a beginning and an end: as distinguished from the Permanent Self. The more one is able to identify oneself with the Permanent Self, the more one is affected by the agreeable and disagreeable conditions of life.

Page of their nature: That is, the same office, which gives pleasure at one moment gives pain at another, and so on.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्पभ ॥ नमहु:खसुखं धीरं सोऽमृतत्वाय करूपते ॥१५॥

II. 15.

पुरुष्भ Bull i.e. chief; among men एते these समद्वासमुखं same in pain and pleasure और calm सं धार पुरुषं गाँग dweller in the body; man, न व्यथयन्ति । धार प्राप्त से से हि sarely श्रम्तन्त्वाय for immortality कर्यन - maed.

Fari caim man who is the same in pain

and pleasure, whom these cannot disturb, alone is able, O great amongst men, to attain to immortality.

[Thus perfect sameness amidst the 'ills' of lite means full and unbroken consciousness of our oneness with the Immortal Self. Thus is immortality attained.

नासतो विद्यते भावो नाभावो विद्यते सतः॥ उभयोरिप इष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥१६॥

Π. τ6.

ग्रसतः Of the unreal भावः existence न विद्यते is not सतः of the real अभावः non-existence न विद्यते is not तस्वदर्शिभिः by the knowers of the Truth अनयोः उभयोः of these two अन्तः the final truth दृष्टः seen.

The Unreal never is. The Real never is not. Men possessed of the knowledge of the Truth fully know both these.

[Unreal: Real: The determination of the nature of the Real is the quest of all philosophy. Krishna here states that a thing which never remains the same for any given period is unreal, and that the Real on the other hand is always the same. The whole of the phenomenal world therefore, must be unreal, because in it no one state endures even an infinitesimal division of time. And that which takes note of this incessant change, and is therefore itself changeless,—the Atman, Consciousness,—is the Real.

अविनाशि तु तद्विद्धि येन सर्विमिदं ततम्॥ विनाशमन्ययस्यास्य न कश्चित्कर्तुमहिति॥१७॥

II.

यन By which इदं this सर्वे all ततं is pervaded तत

that अविनाशि indestructible तु निद्धि know for certain कांश्वर one अस्य अन्ययस्य of this immutable निनाशं destruction कर्ते to do न अहीत is not able.

That by which all this is pervaded,—That know for certain to be indestructible. None has the power to destroy this Immutable.

That by which all this is pervaded, i. e. He that pervades all this as the Witness.]

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिगाः॥ अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥१८॥

II. 18.

नित्यस्य Of the ever-changeless, ग्रनाशिनः of the indestructible ग्रग्नेयस्य of the illimitable शरीरिणः of the Indweller इमे these देहाः bodies ग्रन्तवन्तः having an end उक्ता: are said भारत Bhârata तस्मान् therefore युध्यस्व fight.

Of this indwelling Self,—the Ever-changeless, the indestructible, the Illimitable,—these bodies are said to have an end. Fight therefore, O descendant of Bharata.

[Arjuna's grief which deters him from his duty of fighting against the Kauravas is born of ignorance as to the true nature of the Soul. Hence Sri Bhagavân's strong and repeated attempts to illumine him on the subject.]

य एनं वेचित हन्तारं यश्चैनं मन्यते हतम्॥, उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥१६॥

II. 19.

यः Who एनं this (Self) हन्तारं slayer वित्त knows यः च and who एनं this हतं slain मन्यते thinks उभी both तौ these न not विजानीतः know अयं this (Self) न not हन्ति slays न not हन्यते is slain.

He who takes the Self to be the slayer, he who takes It to be the slain, neither of these knows. It does not slay, nor is It slain.

[Cf. Katha Up. I. ii. 19—20.]

न जायते भ्रियते वा कदाचिन्नायं भृत्वा भविता वा न भूयः॥ अजो नित्यः शाश्वतोऽयं पुरागो। न हन्यते हन्यमाने शरीरे॥२०॥

II. 20.

अयं This (Self) कदाचित् ever न not जायते is born न पा का प्रियते dies न or न भूत्वा not having been भूयः again भनिता comes into being (इति) न (it is) not. (Another paraphrase) न or भूत्वा having been भूयः again न भनिता ceases to be (इति) न (it is) not. ग्रजः unborn नित्यः eternal शाश्वतः changeless पुरागः everitself अयं this (Self) शरीरे the body हन्यमाने being killed न not हन्यते is killed.

This is never born, nor does It die. It is not that not having been It again comes into being. (Or according to another view: It is not that having been It again ceases to be). This is unborn, eternal, changeless, ever-itself. It is not killed when the body is killed.

[This sloka refers in the sense of denial to the six kinds of modification inherent in matter: subsistence, birth, growth, transformation, decay, death.]

वेदाविनाशिनं नित्यं य एनमजमव्ययम्॥

कथं स पुरुषः पार्थं कं घातयति हन्ति कम् ॥२१॥ II. 21.

पार्च Pârtha यः who एनं this (Self) अविनाशिनं indestructible निसं changeless ग्रजं unborn ग्रन्ययं immutable वेद knows स that पुरुष: person कथं how कं whom हन्ति kills कं whom चातयति causes to slav.

He that knows This to be indestructible, changeless, without birth, and immutable, how is he, O son of Prithà, to slay or cause the slaying of another?

How is he to slay?—referring to Arjuna. To cause the slaving-referring to Krishna's own part.]

वासांसि जीगांनि यथा विहाय नवानि गृह्णाति नरोऽपराणि॥ तया शरीराशि विद्वाय जीशी-न्यन्यानि संयाति नवानि देही॥२२॥

II. 22.

नर: a man यथा as जीर्णाणि worn-out वासांसि clothes विहाय casting off अपराणि others नवानि new गृह्णाति takes तथा so देही the embodied जीगानि wornout शरींगाणि bodies विहास casting off अन्यानि others नवानि new संयाति enters.

Even as man casts off worn-out clothes, and puts on others which are new, so the embodied casts off worn-out bodies, and enters into others which are new.

[As one only puts off the old, when one already possesses the new garment, so the embodied is already entering a new body in the act of leaving

this. The Upanishad compares this to the movement of a leech, which has already established a new foothold before leaving the old.

नैनं किन्दन्ति शस्त्राशि नैनं दहति पावकः॥ न चैनं क्रेदयन्त्यापो न शोषयति मारुतः॥२३॥

II. 23.

शस्त्राणि weapons एनं this (Self) न हिन्दन्ति cut ret पावकः fire एनं this न दहित burns not आपः waters गृनं this न क्रेट्यन्ति wet not च and माहतः wind न शोषर्यात dries not.

This (Self), weapons cut not; This, fire burns not; This, water wets not; and This, wind dries not.

अच्छेद्योऽयम्दाह्योऽयमक्केद्योऽशोष्य एव च ॥ नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥ II. 24.

त्रयं This (Self) त्रेडियः cannot be cut त्रयं this त्रदाह्यः cannot be burnt त्र्रहेटाः cannot be wetted त्रशेष्यः च एव and cannot also be dried त्रयं this तियः changeless सर्वगतः all-pervading स्थाणुः unmoving त्रवतः immovable सनातनः eternal.

This Self cannot be cut, nor burnt, nor wetted, nor dried. Changeless, all-pervading, unmoving, immovable, the Self is Eternal.

अव्यक्तोऽयंमचिन्त्योऽयमविकार्योऽयमुच्यते ॥ तस्मादेवं विदित्वैनं नानुशोचितुमईसि ॥२५॥

II. 25.

अयं This (Self) अव्यक्तः unmanifested अयं this अविकार्यः unthinkable अयं this अविकार्यः unchangeable

उच्यते is said तसात् therefore एवं thus एनं this विदित्वा knowing अनुशोचितुं to mourn न अहींस oughtest not.

This (Self) is said to be unmanifested, unthinkable, and unchangeable. Therefore, knowing This to be such, thou oughtest not to mourn.

The Self is infinite and partless, so can be neither subject nor object of any action.]

अय चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ॥ तथापि त्वं महावाहो नैनं शोचितुमईसि ॥२६॥

II. 26.

श्रय च But if एनं this (Self) निस्नजातं constantly born निसं constantly वा or मृतं dead मन्यसे thinkest नयापि even then महावाहो Mighty-armed, त्वं thou एनं this शोचितुं to mourn न ग्रहीस oughtest not.

But if thou shouldst take This to have constant birth and death, even in that case, O mighty-armed, thou oughtest not to mourn for This.

Krishna here, for the sake of argument, takes up the materialistic supposition, and shows, that even if the Self were impermanent, sorrow ought to be destroyed, since in that case there would be no hereafter, no sin, and no hell.]

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ॥ तस्मादपरिहार्येऽर्थे न त्वं शोचितुमहीस ॥२७॥

II. 27.

हि For जातन्य of that which is born मृत्युः death भूवः certain मृतस्य च and of that which is dead जन्म birth ध्रुवं certain तस्मात् therefore ग्रपरिहार्थे ग्रथे in an unavoidable matter शोचितुं to grieve न ग्रहीस oughtest not.

Of that which is born, death is certain, of that which is dead, birth is certain. Over the unavoidable, therefore, thou oughtest not to grieve.

[This sloka concerns only those who are not yet free. So long as there is desire, birth and death are inevitable.

Therefore thou oughtest not to grieve: Since you cannot control the inevitable and preserve the bodies of your relations, work out your own Karma and go beyond both birth and death.]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत॥ अव्यक्तनिधनान्येव तत्र का परिदेवना॥२८॥ II. 28.

भारत Bharata भूतानि beings ग्रन्यक्तादीनि unmanifested in the beginning न्यक्तमध्यानि manifested in the middle-state ग्रन्यक्तनिधनानि एव unmanifested again in the end तत्र there का what परिदेवना grief.

All beings are unmanifested in their beginning, O Bhârata, manifested in their middlestate and unmanifested again in their end. What is there then to grieve about?

[Beings: In their relationships as sons and friends, who are mere combinations of material elements, correlated as causes and effects.

The idea here is that that which has no existence in the beginning and the end, must be merely illusory in the interim, and should not therefore be allowed to have any influence upon the mind.]

आश्चर्यवत्पश्यति कश्चिदेन-माश्चर्यवद्वदति तथैव चान्य:॥

आश्चर्यवचैनमन्यः शृगोति श्रुत्वाप्येनं वेद न चैव नश्चित् ॥२६॥

II. 29.

कश्चित् Some one एनं this (Self) आश्चर्यवत् as a wonder प्रयति looks upon तथा एव च and so also अन्यः another आश्चर्यवत् as a wonder वदित speaks. अन्यः च another again एनं this आश्चर्यवत् as a wonder श्राणिति hears कश्चित् च and yet another श्राणिति though hearing एनं this न एव वेद knows not at all.

Some look upon the Self as marvellous. Others speak of It as wonderful. Others again, hear of It as a wonder. And still others, though hearing, do not understand It at all.

The sloka may also be interpreted in the sense that those who see, hear and speak of the Self are wonderful men, because their number is so few. It is not therefore remarkable that you should mourn, because the Atman is so difficult to comprehend.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत॥ तस्मात्सर्वाणि भूतानि न त्वं शोचितुमहेसि॥३०॥

II. 30.

भारत Bharata अयं this देही Indweller सर्वस्य of all दंह in the body नित्यं ever अवध्यः indestructible तसात therefore त्वं thou सर्वाणि all भूतानि beings गोचितुं to mourn न अहंसि oughtest not.

This, the Indweller in the bodies of all, is ever indestructible, O descendant of Bharata. Wherefore thou oughtest not to mourn for any creature.

Krishna here returns to His own point of view.]

स्वध्रमिषि चावेश्य न विकम्पितुमर्हसि ॥ धम्योद्धि युद्धाच्छेयोऽन्यत्त्वत्रियस्य न विद्यते ॥३१॥

II. 31.

स्वधमें Own Dharma ग्राप च and also ग्रवेश्य looking at न not विकाम्पतुं to waver ग्रहीस oughtest हि for धम्बात् युद्धात् than a righteous war ज्ञात्रियस्य of a Kshatriya ग्रन्थत् any other भेषः higher न विद्यते exists not.

Looking at thine own Dharma, also, thou oughtest not to waver, for there is nothing higher for a Kshatriya than a righteous war.

[That is to say, it is the duty of a Kshatriya to fight in the interest of his country, people and religion.]

यहच्छया चोषपन्नं खर्गद्वारमपावृतम्॥ सुखिनः चात्रियाः पार्थ लभन्ते युद्धमीहशम्॥३२॥

II. 32.

पार्थ Partha यहच्छया of itself उपपन्नं come अपावृतं opened स्वर्गद्वारं the gate of heaven ईरशं such युद्धं battle सुखिन: happy स्तियाः Kshatriyas च verily लभन्ते gain.

Fortunate certainly are the Kshatriyas, O son of Prithâ, who are called to fight in such a battle, that comes unsought as an open gate to heaven.

अय चेत्विमिमं धर्म्य संग्रामं न करिष्यसि॥ ततः खध्मं कीर्ति च हित्वा पापमवाप्स्यसि॥३३॥

II. 33.

श्रथ चेत् But if त्वं thou इमं this ध्रम्ये righteous संधामं warfare न कारिज्यसि wouldst not do ततः then

स्वधर्म own Dharma कीर्ति च and honour हित्वा for-feiting पापं sin ग्रवाप्स्थिस shalt incur.

But if thou refusest to engage in this righteous warfare, then, forfeiting thine own Dharma and honour, thou shalt incur sin.

स्रकीर्ति चापि भूतानि कथिष्यकृत तेऽव्ययाम् ॥ संभावितस्य चाकीर्तिमरणादितिरिच्यते॥३४॥

II. 34.

श्रिष च And also भूतानि beings ने of thee श्रव्ययां everlasting श्रकीर्ति dishonour कथिययंनित will tell संभावितस्य of the honoured श्रकीर्तिः dishonour मरणात् than death च surely श्रितिरिच्यते exceeds.

The world also will ever hold thee in reprobation. To the honoured, disrepute is surely worse than death.

The present argument,—slokas 33-36,—assumes that the cause in hand is already proved to be the right. Hence it could only be from cowardice that Arjuna could abandon it. Even a hero may be weakened by the stirring of his deepest emotions.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः॥ येषां च त्वं वहुमतो भृत्वा यास्यसि लाघवम्॥३५॥

II. 35.

महारयाः च And the great chariot-warriors त्वां thee भयात् from fear रणात् from battle उपरतं withdrawn मंस्यन्ते will regard येषां of those त्वं thou वहुमृतः much-thought-of भूत्वा having been लायवं lightness यास्यसि wilt receive.

The great chariot-warriors* will believe that

^{*} Vide commentary I. 6.

thou hast withdrawn from the battle through fear. And thou wilt be lightly esteemed by them who have thought much of thee.

अवाच्यवादांश्च बहून्वदिष्यान्ति तवाहिताः॥ निन्दन्तस्तव सामर्थ्ये ततो दुःखतरं नु किम् ॥३६॥

II. 36.

त्व Thine ग्रहिताः च enemies also तव thy सामध्यें prowess निन्दन्तः cavilling वहून् many ग्रवाच्यवादान् unutterable things वदिष्यन्ति will say ततः than this दुःखतरं more painful नु कि what (could be).

Thine enemies also, cavilling at thy great prowess, will say of thee things that are not to be uttered. What could be more intolerable than this?

हतो वा प्राप्स्यिस स्वर्गे जित्वा वा भोक्ष्यसे महीम् तस्मादुत्तिष्ठ कोन्तेय युद्धाय कृतिनश्चयः ॥३७॥

II. 37.

हतः Slain ना स्वर्गे heaven प्राप्त्यसि gainest जित्वा conquering वा महीं earth भोक्ष्यसे enjoyest तसान् therefore कौन्तेय son of Kunti युद्धाय for fight कृतनिश्रयः resolved उत्तिष्ठ arise.

Dying thou gainest heaven; conquering thou enjoyest the earth. Therefore, O son of Kunti, arise, resolved to fight.

सुखदुः से समे कृत्वा लाभालाभी जयाजयी॥ ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

II. 38.

सुखदु:खे pain and pleasure समे the same कृत्व baving made लाभालाभी gain and loss जयाजयी conquest and defeat ततः then युद्धाय for battle युज्यस्व be ready एवं thus पापं sin न not अवान्स्यसि shalt incur.

Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage thou then in battle. So shalt thou incur no sin.

[It is always the desire for one of the pairs of the opposites that binds. When an act is done without attachment either for itself or its fruit, then Karma can be worked out without adding to its store, and this leads to Freedom.]

एषा तेऽभिहिता सांख्ये बुद्धियोंगे तिवमां श्रणु॥ बुद्धा युक्तो यया पार्थ कर्मवन्धं प्रहास्यिस ॥३६॥

II. 39.

सांख्ये In regard to Self-realisation एवा this बुद्धिः wisdom ते to thee ग्राभिहिता declared योगे तु but in regard to Yoga इमां it शृशु hear पार्थ Pârtha यथा with which बुद्ध्या teaching युक्तः united कर्मवन्धे bondage of Karma प्रहास्यसि shalt break through.

The wisdom of Self-realisation has been declared unto thee. Hearken thou now to Yoga, following which, O son of Prithâ, thou shalt break through the bonds of Karma.

[Yoga: Karma Yoga, or that plan of conduct which secures the working out of past Karma; non-accumulation of new; and the striving for Self-realisation with the whole of the will. In this discipline, one's sole object in life is Self-realisation; hence no importance is attached to anything else. Thus all actions are performed without attachment, or care for results. So no new Karma is made: only the already accumulated is exhausted. And

at the same time, the whole will is left free to devote itself to the achievement of Self-realisation alone.

In the preceding slokas, 11—25, Krishna had given the point of view of the highest knowledge, the ancient *Brahmajnana*. In the 26th and 27th we have a purely materialistic stand-point. Slokas, 28 to 37, give the attitude of a man of the world. In the 38th we have an anticipation of the Yoga. And in what is to follow, we have Sri Krishna's own contribution to the philosophy of life.]

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते॥ स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥४०॥

II. 40.

इह In this ग्राभिक्रमनाशः waste of attempt न ग्रस्ति is not प्रत्यवायः (च and) production of contrary results न विद्यते exists not ग्रस्य धर्मस्य of this Dharma स्वल्पं very little ग्राप even महतः भयान् from great terror नायते protects.

In this, there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from the great terror.

[Waste of the unfinished attempt: A religious rite or ceremony, performed for a definite object, if left uncompleted, is wasted, like a house unroofed which is neither serviceable nor enduring. In Karma Yoga, however, that is, action and worship performed without desire, this law does not apply, for every effort results in immediate purification of the heart. Production of contrary results: In worship for an object, any imperfection in the process produces positive loss instead of gain. So in cases of sickness, the non-use of the right medicine results in death. The great terror: Being caught in the wheel of birth and death.]

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन॥ बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥४१॥

II. 41.

कुरुनन्दन Son of Kuru इह in this ज्यवसायात्मिका set एका single (एव only) बुद्धिः determination अञ्चवसा-यिनां of the undecided बुद्ध्यः purposes वहुशाखाः many-branching च and अनन्ताः innumerable.

In this, O son of Kuru, there is set determination towards one goal. The purposes of the undecided are innumerable and many-branching.

[In Karma Yoga, the one goal is Self-realisation. The undecided (that is, about the highest), naturally devote themselves to lower ideals, no one of which can satisfy. Thus they pass from plan to plan.]

यामिमां पुष्पितां वाचं प्रवदन्यविपश्चितः॥ वेदवादरताः पार्थ नान्यदस्तीतिवादिनः॥४२॥ कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्॥ कियाविशेपबहुलां भोगेश्वर्यगतिं प्रति॥४३॥ भोगेश्वर्यप्रसक्तानां तयापहृतचेतसाम्॥ व्यवसायात्मिका बुद्धिःसमाधौन विधीयते॥४४॥

II. 42. 43. 44.

पार्थ O Pârtha अविपश्चितः the unwise वेदवादरताः satisfied with the panegyric statements of the Vedas अन्यत् anything else न अस्ति does not exist इति this वादिनः declaring कामात्मानः full of desires स्वर्गपराः with heaven as their highest goal याम् which इमां this (well-known) पुष्पितां flowery जन्मकर्मफल-

प्रदाम् leading to (new) births as the result of their works भौगेश्वर्यगतिं प्रति for the attainment of pleasure and power क्रियाविशेषवहुलां exuberant with various specific actions वाचं word प्रवदन्ति expatiate upon भोगेश्वर्यप्रसन्तानां of (people) deeply attached to pleasure and power तथा by that अपहतचेतसां with their discrimination stolen away व्यवसायान्मिका set बुद्धि determination समाधौ in the mind न विधीयते is not formed.

O Pârtha, no set determination is formed in the minds of those that are deeply attached to pleasure and power, and whose discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal and who, being perfectly satisfied with the panegyric words of the Vedas, declare that there is nothing else. Their (flowery) words are exuberant with various specific rites as the means to pleasure and power and are the causes of (new) births as the result of their works (performed with desire).

[Samddhi has been rendered into mind in the above. The generally accepted significance of the term (absorption in God-consciousness produced by deep meditation) would give an equally consistent and happy meaning: Persons attached to pleasure and power cannot have perfect steadiness of mind in divine meditation.

Panegyric words of the Vedas: The Karma Kanda or the sacrificial portion of the Vedas which lays down specific rules for specific actions and their fruits. Nothing else: Beyond the heavenly enjoyments procurable by the sacrificial rites of the Vedas.

त्रेगुरायविषया वेदा निस्त्रेगुरायो भवार्जुन ॥ निर्द्धन्द्वो नित्यसत्त्वस्थो निर्योगचेम आत्मवान् ॥४५॥

II. 45.

वेदाः The Vedas त्रेगुएयदिषयाः deal with the three Gunas अर्जुन Arjuna (त्वं thou) निह्नेगुएयः free from the triad of Gunas भन be निर्हन्दः free from the pairs of opposites निरासन्दर्यः ever balanced निर्योगन्नेमः free from getting and keeping ग्रास्नवान् established in the Self.

The Vedas deal with the three Gunas. Be thou free, O Arjuna, from the triad of the Gunas, free from the pairs of opposites, everbalanced, free from (the thought of) getting and keeping, and established in the Self.

[The Vedas deal with: That is to say, the Vedas treat of relativity. Pairs of opposites: Dranda, all correlated ideas and sensations, e. g., good and bad, pleasure and pain, heat and cold, light and darkness etc.

Guna is a technical term of the Sankhya philosophy: also used in the same sense by the Vedanta. Prakriti or Nature is constituted of three Gunas; Sattva (equilibrium), Rajas (attraction). Tamas (inertia). Prakriti is the three Gunas, not that she has them. Guna is wrongly translated as quality; it is substance as well as quality, matter and force. Wherever there is name and form, there is Guna. Guna also means a rope, that which binds.]

यावानर्थ उदपाने सर्वतः संष्ठुतोदके ॥ विज्ञानतः ॥४६॥

II. 46.

सर्वतः everywhere संझ्तोदके being flooded उदपान

in a reservoir यादान् as much अर्थः use विज्ञानतः of the knowing ब्रीह्मग्रस्य Brâhmana सर्वेषु in all देदेषु the Vedas तादान् so much (use).

To the Bràhmana who has known the Self, all the Vedas are of so much use as a reservoir is, when there is a flood everywhere.

[A man possessed of Self-knowledge has no need whatever of the Vedas. This does not, however, mean that the Vedas are useless; only to the knower of Brahman they have no value, as the transient pleasures derivable from them are comprehended in the infinite bliss of Self-knowledge.]

कर्मग्येवाधिकारस्ते मा फलेषु कदाचन॥ मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मिशा ॥४७॥

II. 47.

कर्मिण In work एव only ते thy अधिकारः right कराचन ever फलेषु in fruits मा not कर्मफलहेतुः the producer of the results of acts मा भूः shouldst not be अकर्मिण in inaction ते thy सङ्गः attachment मा not अस्तु let be.

Thy right is to work only; but never to the fruits thereof. Be thou not the producer of the fruits of (thy) actions; neither let thy attachment be towards inaction.

[Be thou not the producer &c. That is, do not work with any desire for results, for actions produce fruits or bondage only if they are performed with desire.

Karma primarily means action, but a much profounder meaning has come to be attached to this word. It means the destiny forged by one in one's past incarnation or present: the store of

tendencies, impulses, characteristics, and habits laid by, which determines the future embodiment, environment and the whole of one's organisation.

Another meaning of Karma often used in reference to one's caste or position in life, is duty, the course of conduct which one ought to follow in pursuance of the tendencies which one acquired in one's past, with a view to work them out and regain the pristine purity of the Self.]

योगस्यः कुरु कर्माणि सङ्गं त्यक्तवा धनंजय॥ सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥४८॥

II. 48.

धनंजय Dhananjaya योगस्य: steadfast in Yoga सङ्ग attachment त्यक्ता abandoning सिद्ध्यसिद्ध्योः in regard to success and failure समः the same भूत्वा being कर्माणि actions कुर perform समत्वं evenness of mind (in regard to success and failure) योगः Yoga उच्यते is called.

Being steadfast in Yoga, O Dhananjaya, perform actions, abandoning attachment, remaining unconcerned as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yoga.

दूरेण हावरं कर्म वुद्धियोगाद्धनंजय॥ बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥४६॥

H. 49.

धनंजय Dhananjaya हि as बुद्धियोगान् than work performed with the mind undisturbed by thoughts of results दूरेण by far कर्म work अवरं inferior बुद्धी in evenness of mind शरणं refuge अन्विच्छ seek फलहेतवः seekers after results कृपणाः wretched.

Work (with desire) is verily far inferior to that performed with the mind undisturbed by thoughts of results. O Dhananjaya, seek refuge in this evenness of mind. Wretched are they who act for results.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ॥ तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

II. 50.

बुद्धियुक्तः Endued with evenness of mind इह in this (life) उभे both सुकृतदुष्कृते virtue and vice जहाति casts off तसात् therefore योगाय to Yoga युज्यस्व devote thyself योगः Yoga कर्मसु in work कौशलं dexterity.

Endued with this evenness of mind, one frees oneself in this life, alike from vice and virtue. Devote thyself, therefore, to this Yoga. It is the very dexterity of work.

[Alike from vice and virtue: A follower of Karma Yoga can have no personal motive for any action. Our action without motive becomes colourless, loses its character of vice or virtue.

Dexterity of work: It is the nature of work to produce bondage. Karma Yoga is the dexterity of work because it not only robs work of its power to bind, but also transforms it into an efficient means of freedom.]

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिगाः॥ जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥५१॥

II. 51.

बुद्धियुक्ताः Possessed of evenness of mind मनीषिणः the wise कर्मजं फलं fruit of action त्यक्त्वा abandoning जन्मवन्धविनिर्मुक्ताः freed from the fetters of birth ग्रनामयं beyond evil पदं state हि verily गच्छन्ति go.

The wise, possessed of this evenness of mind, abandoning the fruits of their actions, freed forever from the fetters of birth, go to that state which is beyond all evil.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति॥ तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥५२॥

II. 52.

यदा When ने thy बुद्धिः intellect मोहकलिलं taint of the son व्यनितरिष्यति crosses beyond तदा then स्थानव्यस्य of what is to be heard श्रुतस्य च and of what is heard निर्वेदं indifference गन्ता ग्रासि thou shalt attain.

When thy intellect crosses beyond the taint of illusion, then shalt thou attain to indifference, regarding things heard and yet to be heard.

The taint of illusion: the identifying of the Self with the non-Self, the ego.

अतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ॥ समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

II. 53.

बदा When ते thy श्रुतिविमतिपन्ना tossed about by the conflict of opinions बुद्धिः intellect अचला firmly established समाधी in the Self स्थाखित will be तदा then बार्ग Self-realisation अवाप्यसि shalt attain.

When thy intellect,—tossed about by the conflict of opinions—has become firmly established in the Self, then thou shalt attain Self-realisation.

अर्जुन उवाच॥

खितप्रज्ञस्य की भाषा समाधिस्थस्य केशव॥ स्थितधीः कि प्रभाषेत क्रिमासीत व्रजेत किम ॥५४॥ ॥. ३३

म्रज्ञिन उनाच Arjuna said:

क्षाव Keshava स्थितप्रज्ञस्य of the (man of) steady wisdom समाधिस्थस्य of the (man) merged in Samadh का what भाषा description स्थितधीः (the man of) steady wisdom कि what प्रभाषेत speaks कि what (how) आसीत sits कि what (how) बजित walks.

Arjuna said:

What, O Keshava, is the description of the man of steady wisdom, merged in Samadhi? How (on the other hand) does the man of steady wisdom speak, how sit, how walk?

Arjuna is asking (1) what is the state of the mind of the man of realisation when in Samadhi, and (2) how is its influence shown in his conduct when out of it?

Steady wisdom: Settled conviction of one's identity with Brahman gained by direct realisation].

श्रीभगवानुवाच॥

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ॥ स्रात्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

II. 55.

श्रीभगवान् उदाच The Blessed Lord said:

पार्थ Pârtha यदा when सर्वान् all मनोगतान् of the mind कामान् desires प्रजहाति casts off आत्मिन एव in the Self alone आत्मना by the Self तुष्टः satisfied

तदा then स्थितप्रज्ञः of steady wisdom उच्यते is said.

The Blessed Lord said:

When a man, completely casts away, O Partha! all the desires of the mind, satisfied in the Self alone by the Self, then, is he said to be one of steady wisdom.

[This answers the first part of Arjuna's question].

दुःखेष्वनुद्धिग्रमनाः सुखेषु विगतस्पृतः॥ वीतरागभयकोधः स्थितधीर्मुनिरुच्यते॥५६॥

II. 56.

दुःखेषु In adversity अनुद्दिमनाः of unshaken mind सुखेषु in happiness निगतस्पृहः without longing had longing had

He whose mind is not shaken by adversity, nor made thirsty by happiness, who has become free from affection, fear, and wrath, he is indeed the *muni* of steady wisdom.

[This and the following two slokas answer the second part of Arjuna's question, as to the conduct of one of perfect realisation.

Muni: Man of meditation].

यः सर्वत्रानिभक्षेहस्तत्तत्राप्य शुभाशुभम् ॥ नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

II. 57.

यः Who सर्वत्र everywhere ग्रनभिन्नेहः without attachment तत् तत् whatever श्रमाशुमं good and evil प्राप्य receiving न ग्रभिनन्दति does not rejoice न दृष्टि is not vexed तस्य his प्रज्ञा wisdom प्रतिष्टिता is fixed.

He who is everywhere unattached, not pleased at receiving good, nor vexed at evil, his wisdom is fixed.

[Not pleased &c.: consequently he does not praise or blame. This is in answer to the query: "How does he speak?"]

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः॥ इन्द्रियाशोन्द्रियार्थे ध्यस्तस्य प्रज्ञा प्रतिष्ठिता॥५८॥

II. 58.

यदा When च also ग्रयं this (Yogi) कूर्मः tortoise मङ्गानि limbs इव like इन्द्रियार्थेभ्यः from sense-objects इन्द्रियाणि senses सर्वशः completely संहरते withdraws तस्य his प्रज्ञा wisdom प्रतिष्ठिता is steadied.

When also, like the tortoise its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

[Withdraw the senses: bring the mind back upon the Self from all sense-objects. This is known as pralyahara in Yoga.

To explain the sloka more fully: a man of the highest realisation can, at any moment, shake himself clear of all impressions of the sense-world and go into *Samādhi*, with the ease and naturalness of a tortoise drawing its limbs within itself.

विषया विनिवर्तन्ते निराहारस्य देहिनः॥ रसवर्जं रसोऽप्यस्य परं दृष्टा निवर्तते ॥५६॥

II. 59.

निराहारस्य Of the abstinent देहिनः of the man विषयाः objects विनिवर्त्तन्ते fall away रसवर्जे leaving the longing (त but) परं the Supreme रह्या having seen अस्य of this (man of settled wisdom) रसः longing आषि even निवर्तते falls away.

first breaths of thought, that come softly and almost unconsciously to the mind.]

रागद्वेषवियुक्तेस्तु विषयानिन्द्रियेश्वरम् ॥ आत्मवश्यैर्विधेयात्मा प्रसादस्मधिगच्छति ॥६४॥

II. 64.

तु But रागद्वेषवियुक्तैः free from attraction and aversion ग्रात्मवर्थेः self-restrained इन्द्रियेः with senses विषयान् objects चरन् moving (amongst) दिविद्यात्स्र the self-controlled प्रसादम् tranquility ग्राधिगच्छित attains.

But the self-controlled man, moving among objects with senses under restraint, and free from attraction and aversion attains to tranquility.

[The above is in answer to Arjuna's fourth question, "How does he move?"]

प्रसादे सर्वदुःखानां हानिरस्योपजायते॥ प्रसन्नचेतसो ह्याशु वुद्धिः पर्यवतिष्ठते॥६५॥

II. 65.

प्रसादे In tranquility ग्रस्य of him सर्वदुःखानां of all sorrows हानिः destruction उपजायने happens ग्रसन्न-चेनसः of the tranquil-minded हि because ग्राह्य scon द्विः intellect पर्यविष्ठिते is established in firmness.

In tranquility, all sorrow is destroyed. For the intellect, of him who is tranquil-minded, is soon established in firmness.

[That is, firmly concentrates itself on the Self.]

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ॥ न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

II. 66.

अयुक्तस्य Of the unsteady दुद्धिः knowledge (of the Self) नास्ति has not अयुक्तस्य of the unsteady भावना meditation च also न not अभावयनः च and of the unmeditative शान्तिः peace न not अशान्तस्य of the peaceless सुद्धं happiness दुतः whence.

No knowledge (of the Self) has the unsteady. Nor has he meditation. To the unmeditative there is no peace. And how can one without peace have happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ॥ तदस्य हरति प्रज्ञां वायुर्नाविमवाम्भसि ॥६०॥

II. 67.

हि For चरतां wandering इन्द्रियाणां senses यत् which मनः mind अनुविधीयते follows तत् that अस्य his बाधुः wind अस्मिस in water नावं boat इव like प्रज्ञां discrimination हरति scatters.

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as a wind (carries away from its course) a boat on the waters.

तस्याचस्य महावाहो निगृहीतानि सर्वशः॥ इन्द्रियासीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥६८॥

II. 68.

नहावाहो Mighty-armed तसात् therefore यस्य whose इन्द्रियाणि senses इन्द्रियायेभ्यः from sense-objects सर्वशः completely निगृहीतानि restrained तस्य his प्रज्ञा knowledge प्रतिष्ठिता is assimilated.

Therefore, O mighty-armed, he whose senses

are completely restrained from their objects, his knowledge is steady.

[This does not mean that the senses remain completely estranged, but that they are all estrangeable at will.]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी॥ यस्यां जाग्रति भूतानि सा निशा प्रयतो मुनेः॥६६॥

II. 69.

सर्वभूतानां Of all beings या what निशा night संयनीं the self-controlled तत्यां in that जागति keeps awake यत्यां in what भूतानि all beings जागति are awake परयतः। the Self-) seeing सुनेः of the Muni सा that निशा night.

That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the self-seeing Muni.

Where all beings are in darkness, there the Muni sees, and rice versa. The consciousness of the man of realisation is so full of God that he cannot see anything apart from Him. The ignorant man, on the other hand, lives in the world of plurality alone and God is a non-entity to him.

It follows, that non-susceptibility to the influences of Nature, that is, perfect self-control (spoken of in the preceding sloka) is quite as natural a trait of the illumined soul as its opposite is of the ignorant.

आपूर्यमागामचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत्॥ तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमामोति न कामकामी ॥७०॥

II. 70.

यद्द As आदूर्यमाणं filled from all sides अचल-मतिष्ठं based in stillness समुद्धं ocean ज्ञापः waters प्रविधान्ति enter तहुन् so सर्वे all काष्ट्राः desires यं to which (खुनि Muni) प्रविशान्ति enter स he शान्ति peace आयोति attains कानकानी desirer of desires न not.

As into the ocean,—brimful, and still,—flow the waters, even so the Muni into whom enter all desires, he, and not the desirer of desires, attains to peace.

[The ocean is not at all affected by the waters flowing into it from all sides. Similarly, that man alone finds true peace in whom no reaction of desire is produced by the objects of enjoyment, which he happens to come across during his sojourn on earth.

विहाय कामान्यः सर्वान्य्यां खरति निस्पृहः॥ निर्ममो निरहेकारः स शान्तिमधिगच्छति ॥७१॥

II. 71.

यः That पुनान् man सर्वान् all कामान् desires विहाय abandoning निस्पृहः devoid of longing निरहंकारः without the sense of 'I निर्मम: without the sense of 'mine' चराति moves (lives) रा he शानित peace अधिगच्छति attains.

That man who lives devoid of longing, abandoning all desires, without the sense of 'I' and 'mine,' he attains to peace.

[The man who lives,—merely to work out his past Karma. 1

एपा ब्राह्मी स्थितिः पार्थ नेतां प्राप्य विलुद्धति॥ स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वासानु च्छति॥७२॥

Srimad-Bhagavad-Gita.

॥ तृतीयोऽध्यायः॥

THIRD CHAPTER

अर्जुन उवाच॥

ज्यायसी चेत्कर्मग्रास्ते मता बुद्धिर्जनार्दन ॥ तिकं कर्मग्रि घोरे मां नियोजयिस केराव ॥१॥

ऋर्जुन उवाच Arjuna said:

जनाईन Janârdana केशव Keshava चेत् if कर्मणः to action बुद्धिः knowledge ज्यायसी superior ते by thee नता considered तत then कि why चेरे terrible कर्मणि in action मां me नियोजयिस engagest.

Arjima said:

If, O Janardana, according to Thee, knowledge is superior to action, why then, O Keshava, dost Thou engage me in this terrible action?

व्यामिश्रेगोव वाक्येन बुद्धि मोहयसीव मे॥ तदेकं वद निश्चित्य येन श्रेयोऽहमापुयाम्॥२॥

III. 2.

च्यानिश्रेण Conflicting बाक्येन with words इव seemingly मे my बुद्धि understanding मोहयसि art-

III. 4.

पुरुष: 1 person कर्मणां of works अनारमात् from non-performance नेड्कम्बं worklessness न not अभिने reaches च and संन्यसनात् from giving up एव merely सिद्धि perfection न not समिथान्छित attains.

Without performing work none reaches worklessness; by merely giving up action no one attains to perfection.

[Worklessness and perfection: These are synonymous terms meaning, becoming one with the Infinite and free all ideas of want. A man who has reached this state can have no necessity or desire for work as a means to an end. Perfect satisfaction in the Self is his natural condition. (Vide III. 17)].

निह कश्चित्त्रग्रामपि जातु तिष्ठत्यकर्भकृत्॥ कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैशुगौः॥५॥

III. 5.

जातु Ever द्वां for an instant ऋषि even कश्चित् any one अक्रमेकृत् without performing action न not हि verily तिष्ठति rests हि for प्रकृतिजैः born of Prakriti स्रों। by the Gunas सर्वः all अवशः helpless कर्म action कार्यते is made to do.

Verily none can ever rest for even an instant, without performing action; for all are made to act, helplessly indeed, by the Gunas, born of Prakriti.

[All are made to act: All men living under bondage.]

कर्मेन्द्रियाशि संयम्य य ग्रास्ते मनसा स्तरन्॥ इन्द्रियार्थान्वमृदात्मा मिथ्याचारः स उच्यते॥६॥

Ш. б.

यः Who दर्नेन्द्रियाणि organs of action संयम्ब restraining मनसा by the mind इन्द्रियाणीन senseobjects सम्ब remembering द्वास्ते sits स he विम्हात्मा of deluded understanding मिथ्याचारः hypocrite उच्चने is called.

He, who restraining the organs of action, sits revolving in the mind, thoughts regarding objects of senses, he of deluded understanding, is called a hypocrite.

यस्विन्द्रियाशि मनसा नियम्यारभतेऽर्ज्जन॥ कर्मेन्द्रियेः कर्मयोगमसक्तः स विशिष्यते॥॥॥

III. 7.

श्रजिन Arjuna यः who तु but इन्द्रियाणि senses मनसा by the mind नियन्य controlling श्रसकाः unattached कर्नेन्द्रियः by the organs of action कर्मयागं path of work श्रारभने follows स he निशिष्यते excels.

But, who controlling the senses by the mind, unattached, directs his organs of action to the path of work, he, O Arjuna, excels.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मगाः॥ शरीरयात्रापि च ते न प्रसिघ्येदकर्मगाः॥८॥

न्वं Thou नियनं obligatory कर्म action कुर perform हि for अकर्मणः to inaction कर्म action ज्यायः superior अकर्मणः (of the) inactive ते thy शारीरथात्रा maintenance of the body आप even च and न not प्रसिध्यन् would be possible.

Do thou perform obligatory* action; for

^{*} See comment on V. 13.

action is superior to inaction, and even the bare maintenance of thy body would not be possible if thou art inactive.

यज्ञार्थात्कर्मगां उत्यत्र लोकोऽयं कर्मयन्धनः॥ तद्यं कर्म कीन्तेय सुक्तसङ्गः समाचर॥६॥ ॥॥ ०

यसार्थात् For the sake of Yajna कर्मगाः of action अन्यत्र otherwise अयं this लोकः world कर्मदन्यनः bound by action कोन्तेय Kounteya (अतः therefore) तदर्थे for that मुक्तसङ्गः devoid of attachment कर्म action समाचर perform.

The world is bound by actions other than those performed for the sake of Yajna; do thou therefore, O son of Kunti, perform action for Yajna alone, devoid of attachment.

[Yajna: means a religious rite, sacrifice, worship: Or an action done with a good or spiritual motive. It also means the Deity. The Taittiriya-Samhitâ (I. 7, 4.) says, "Yajna is Vishnu Himself."]

सहयक्षाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः॥ स्रोतन प्रसंविष्यध्वमेष वोऽस्विष्टकामधुक्॥१०॥

III. 10.

पुरा In the beginning प्रजापतिः the Prajâpati सहयद्भाः together with Yajna प्रजाः mankind सृद्धा having created उनाच said ग्रनेन by this प्रसविष्यध्नम् shall (ye) multiply एषः this नः your इष्टकामधुक् milch cow of desires ग्रस्तु let be.

The Prajapati having in the beginning, created mankind together with Yajna, said,

—" By this shall ye multiply: this shall be the milch cow of your desires.

[Prajapati—the creator or Brahmâ.]

देवान्सावयतानेन ते देवा भावयन्तु वः॥ परस्परं भावयन्तः छेवः परमवाष्ट्यथ॥११॥

III. II.

श्रुनेन With this देवान the Devas भावयत cherish ते these देवाः Devas दः you भावयन्तु may cherish परस्परं one another भावयन्तः cherishing परं highest श्रेषः good श्रवास्थ्यः ye i shall gain.

"Cherish the Devas with this, and may those Devas cherish you: thus cherishing one another, ye shall gain the highest good.

[Deras: lit. the shining ones) beings much higher than man in the scale of evolution, who are in charge of cosmic functions.

इप्रान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः॥ तेर्दत्तानप्रदायेभ्यो यो भुङक्ते स्तेन एव सः॥१२॥

III. 12.

देश: The Devas द्वसभाविता: cherished by Yajna इटान desired-for भोगान objects वः to you दास्यन्ते will give हि so ते: by them दत्तान given एभ्यः to them द्वाय without offering यः who भुङ्क्ति enjoys सः he क्नन thief एव verily.

"The Devas cherished by Yajna, will give you desired-for objects." So, he who enjoys objects given by the Devas without offering (in return) to them, is verily a thief.

यक्षशिष्टाशिनः सन्तो मुच्यन्ते सर्विकित्विषैः॥ मुक्षते ते त्वधं पापा ये पचन्त्यात्मकारणात्॥१३॥

III. 13.

यज्ञशिष्टाशिनः Eating the remnants of Yajna सन्तः the good सर्विकिल्विषेः from all sins मुच्यन्ते are freed ये who त but ग्रान्मकारणात् for themselves पचन्ति cook ते they पापाः sinful ones ग्रंथं sin मुञ्जते eat.

The good, eating the remnants of Yajna, are freed from all sins: but who cook food (only) for themselves, those sinful ones, eat sin.

[Deva-Yajna: offering sacrifices to the gods, Brahma-Iajna: teaching and reciting the Scriptures, Pitri-Iajna: offering libations of water to one's ancestors, Nri-Yajna, the feeding of the hungry, and Bhuta-Yajna, the feeding of the lower animals;—are the five daily duties enjoined on householders. The performance of these duties, frees them from the five-fold sin, inevitable to a householder's life, due to the killing of life, from the use of, (1) the pestle and mortar, (2) the grinding-stone, (3) the oven, (4) the water-jar, and (5) the broom.]

श्रन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः॥ यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

III. 14.

भूतानि Beings ग्रज्ञान् from food भवन्ति come forth पर्जन्यान् from rain ग्रज्ञसम्भवः production of food पर्जन्यः rain यज्ञान् from Yajna भवाते arises यज्ञः Yajna कर्मसमुद्भवः born of Karma.

From food come forth beings: from rain food is produced: from Yajna arises rain and Yajna is born of Karma,

[Yajna: Here it denotes not the sacrificial deeds themselves but the subtle principle, into which they are converted, after they have been performed, to

appear, later on, as their fruits. This is technically known as apurva.

Karma or sacrificial deeds prescribed in the Vedas.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्मात्त्रसमुद्भवम्॥ तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥१५॥

III. 15. °

कर्म Karma इह्रोड्वं risen from the Veda ब्रह्म Veda श्रह्मरसमुद्भवं risen from the Imperishable विद्धि know तस्मान् therefore सर्वगतं all-pervading ब्रह्म Veda नित्यं ever यहां in Yajna प्रतिष्ठितं centred.

Know Karma to have risen from the Veda, and the Veda from the Imperishable. Therefore the all-pervading Veda, is ever centred in Yajna.

All-pervaling Veda: because it illumines all subjects and is the store of all knowledge, being the out-breathing of the Omniscient. It is said to be ever centred in Yajna because it deals chiefly with Yajna, as the means of achieving the end, either of prosperity or final liberation, according as it is performed with or without desire.]

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः॥ अधायुरिन्द्रियारामो मोधं पार्ध स जीवति ॥१६॥

III. 16.

यः Who इह here एवं thus प्रवर्तितं set revolving चक्रं wheel न not अनुवर्तयति follows पार्थ Pârtha अवायुः living in sin इन्द्रियारानः satisfied in the senses सः he मोयं in vain जीवति lives.

He, who here follows not the wheel thus set revolving, living in sin, and satisfied in the senses, O son of Prithâ,—he, lives in vain.

The wheel of action started by Prajapati on the basis of Veda and sacrifice.

यत्त्वात्मरतिरेव स्यादात्मतृतश्च मानवः॥ श्रात्मन्येव च सन्तुष्टस्तस्य बार्य न विद्यते॥१७॥ III. 17.

तु But यः मानवः that man ग्रात्मरतिः devoted to the Self एव alone च and ग्रात्मतृप्तः satisfied with the Self एव alone सन्तुटः content स्थात् may be तस्य his कार्य work to be done (i. e. duty) न not विद्यंत exists.

But the man who is devoted to the Self, and is satisfied with the Self, and content in the Self alone, he has no obligatory duty.

नैव तस्य कृतेनार्थों नाकृतेनेह कश्चन ॥ न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥१८॥ ॥। ।।।

तस्य Of that man इह in this world कृतेन by action done अर्थ: object न not एव surely (अस्ति, is) अकृतेन by action not done कश्चन any (loss) न not (अस्ति, is) च and अस्य of this man सर्वभूतेषु among all beings कश्चित any अर्थव्यपाश्चयः depending for any object न not.

He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by non-performance of action,—nor has he (need of) depending on any being for any object.

तस्मादसक्तः सततं कार्यं कर्म समाचर ॥ असको ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१६॥

III. 19.

नसात् Therefore ग्रसक्तः without attachment सततं always कार्य which should be done, i. e., obligatory कर्म action समाचर perform हि because ग्रसकः without attachment कर्म action ग्राचरन् performing पृह्यः man परम् the highest ग्रामोति attains,

Therefore, do thou always perform actions which are obligatory, without attachment;—by performing action without attachment, one attains to the highest,

कर्मगौव हि संसिद्धिमास्यिता जनकादयः॥ स्रोकसंत्रहमेवापि संपश्यन्कर्तुमहिसि॥२०॥

III. 20.

हि Verily जनकादयः Janaka and others कर्मणा by action एव alone संसिद्धिं perfection ग्रास्थिताः attained ग्राप also लोकसंग्रहं guidance of men एव only संपर्यन् having in view कर्तुम् to perform (action) ग्राहिस thou shouldst.

Verily by action alone, Janaka and others attained perfection;—also, simply with the view for the guidance of men, thou shouldst perform action.

[Guidance of men: the Sanskrit word means, gathering of men.—that is, into the right path.]

यद्यदाचरित श्रेष्टस्तत्तदेवतरो जनः॥ स यत्प्रमागां कुरुते लोकस्तद्जुवर्तते ॥२१॥

III. 21.

भेड: The superior यत् यत् whatsoever ग्राचरित does इतरः inferior जनः man तत् तत् that एव only (does) सः that (superior) man यत् what भगाएं demonstration कुरुते does तन् that लोकः the world (people) अनुवर्तते follows.

Whatsoever the superior person does, that is followed by others. What he demonstrates by action, that, people follow.

न मे पार्थास्ति कर्तब्यं त्रिषु लोकेषु किंचन॥ नानवासमवासब्यं वर्त एव च कर्माि॥ ॥२२॥॥

III. 22.

पार्थ O Pârtha! में my कर्तब्यं duty न no ऋस्ति is त्रिषु in the three लोकेषु worlds अनवाप्तं unattained अवाप्तब्यं to be gained किचन anything न not च yet कमिशा in action एव verily वर्ते am.

I have, O son of Prithâ, no duty, nothing that I have not gained, and nothing that I have to gain, in the three worlds; yet, I continue in action.

यदि हाहं न वर्तेयं जातु कर्मग्यतिन्द्रतः॥ मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥२३॥ III. 23.

पार्थ O Pârtha! यदि if ग्रहं I जातु ever ग्रतन्द्रित: without relaxation कर्मिशा in action न not वर्त्तेयं should be (तदा then) हि surely मनुष्याः men मम my वर्त्म path सर्वशः in every way ग्रनुवर्तन्ते (would) follow.

If ever, I did not continue in work, without relaxation, men, O son of Prithâ, would in every way, follow in my wake.

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम्॥ संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥२४॥

III. 24.

चेत् I अहं I कर्म action न not कुर्यां would do हते these लोकाः worlds उत्तिदेयुः would perish च and नंकरस्य of the admixture (of races) कर्ता author स्याम् would be इमाः these प्रजाः beings उपहन्यान would ruin.

If I did not do work, these worlds would perish. I should be the cause of the admixture of races, and I should ruin these beings.

सक्ताः कमेरायविद्यांसो यथा कुर्वन्ति भारत॥ कुर्योद्धिद्यांस्तयासकश्चिकीधेलीकसंग्रहम्॥२५॥

III. 25.

भारत O Bharata! कर्मणि to action सक्ताः attached अविद्यांसः the unwise यथा as कुर्यन्ति act असक्तः unadached लोकसंत्रहं guidance ut the world चिक्तिर्पः destrous for विद्यान् the wise तथा so कुट्यान् snount act.

As do the unwise attached to work, act, so should the wise act, O descendant of Bharata, (though) without attachment, desirous for the guidance of the world.

न वृद्धिभदं जनयेदकानां कर्मसङ्गिनाम्॥ योजयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥२६॥ ॥। २०.

कर्मसङ्गिनां Of the persons attached to actions कर्मानां the ignorant बुद्धिमेदं unsettlement of the understanding न not जनयस should create दिखान क्षेत्र wise युन्तः steady सर्वकर्माणि all actions समाचान् कर्मानां योजयेन should engage.

One should not unsettle the understanding of the ignorant, attached to action; the wise, (himself) steadily acting, should engage (the ignorant) in all work.

प्रकृतेः कियमाशानि गुशौः कर्माशा सर्वशः॥ प्रहंकारविमुद्धातमा कर्ताहमिति मन्यते॥२७॥ III. 27.

प्रकृतेः Of the Prakriti गुगौः by the Gunas सर्वशः everywhere कर्मागि works कियमाणानि are performed ग्रहंकारिविम्हाना one whose understanding is deluded by egoism ग्रहं I कर्ता doer इति this मन्यते thinks.

The Gunas of Prakriti, perform all action. With the understanding deluded by egoism, one regards oneself, as "I am the doer."

तत्त्विच महावाहो गुगाकर्मविभागयोः॥ गुगा गुगोपु वर्तन्त इति मत्वा न सज्जते॥२८॥

तु But महावाही mighty-armed! गुणकमिविभागयोः of the divisions of Guna and Karma तस्वित् knower of truth गुणाः Gunas (in the shape of the senses) गुणेषु amidst the Gunas (in the shape of the objects) वर्तन्ते remain इति this मन्दा knowing न not सज्जते becomes attached.

But, one, with true insight into the domains of Guna and Karma, knowing that it is the senses which run after the objects, does not become attached.

[With true insight etc.,: Knowing the truth that the Self is distinct from all Gunas, and actions.]

प्रकृतेर्गुग्रासंमूढाः सज्जन्ते गुग्राकर्मसु ॥ तानकृत्स्नविदो मन्दान्कृत्स्नवित्र विचालयेत् ॥२६॥

III. 29.

प्रकृतेः Of the Prakriti गुणसंमूहाः persons deluded by Gunas गुणकर्मेषु in the functions of the Gunas सज्जन्ते become attached तान् these ग्रकृत्स्नविदः of imperfect knowledge मन्दान् the dull-witted कृत्स्नवित् man of perfect knowledge न not विचालयेत् should unsettle (the understanding).

Men of perfect knowledge should not unsettle (the understanding of) people of dull wit and imperfect knowledge, who deluded by the Gunas of Prakriti attach (themselves) to the functions of the Gunas.

[Those of imperfect knowledge: those who can only see as far as the immediate effect of actions.]

मिय सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा॥ निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥३०॥

III. 30.

सर्वाणि All क्रमाणि actions मिय to me संन्यस्य renouncing अध्यात्मचेतसा with mind centred on the Self निराशी: devoid of hope निर्ममः devoid of egoism भूत्वा being विगतज्वरः free from (mental) fever युध्यस्य fight.

Renouncing all actions to Me, with mind centred on the Self, getting rid of hope and selfishness, fight,—free from (mental) fever.

ये मे मतिमदं नित्यमनुतिष्ठन्ति मानवाः॥ श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः॥३१॥

III. 31.

श्रद्धावन्तः Full of Shraddhâ श्रनस्यन्तः not cavilling ये those who मानवाः men मे my इदं this मतं teaching नित्यं constantly अनुतिष्टन्ति practise ते they अपि even कर्मभिः from action मुच्यन्ते are freed.

Those men who constantly practise this teaching of mine, full of Shraddhâ and without cavilling, they too, are freed from work.

[Shraddhā: is a mental attitude constituted primarily of sincerity of purpose, humility, reverence and faith. You have Shraddhā for your Guru—it is sincere reverence. You have Shraddhā for the Gita—it is admiration for those of its teachings you understand and faith in those that you do not. You give alms to a beggar with Shraddhā—it is a sense of humility combined with the hope that what you give will be acceptable and serviceable.]

ये त्वेतद्रश्यसूयन्तो नाजुतिष्ठन्ति मे मतम्॥ सर्वज्ञानविमृढांस्तान्विद्धि नप्टानचेतसः॥३२॥ III. 32.

तु But ये those who एतत् this में my मतं teaching अभ्यस्थन्तः decrying न not अनुतिष्ठन्ति practise सर्वज्ञान-विभूहान् deluded in all knowledge अचेतसः devoid of discrimination तान् them नष्टान् ruined विद्धि know.

But those who decrying this teaching of mine do not practise (it), deluded in all knowledge, and devoid of discrimination, know them to be ruined.

सद्दशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानिप ॥ प्रकृति यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥ III. 33.

ज्ञानवान् A wise man ग्रापि even स्वस्याः of his own

प्रकृते: nature सहशं in accordance with चेष्टते acts भूतानि beings प्रकृति nature यान्ति follow नियहः restraint कि what किष्यित will do.

Even a wise man acts in accordance with his own nature: beings follow nature: what can restraint do?

[The reason why some people do not follow the teaching of the Lord is explained here: Their (lower) nature proves too strong for them.]

इन्द्रियस्येन्द्रिस्यार्थे रागद्वेषौ व्यवस्थितौ ॥ तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

III. 34.

इन्द्रियस्य Of the senses इन्द्रियस्य अर्थे in the objects of the senses रागद्वेषो attachment and aversion व्यवस्थितो ordained by nature तथाः of those two वशं sway न not आगच्छेत् should come under तो those two हि verily अस्य his परिपन्यिनो foes.

Attachment and aversion of the senses for their respective objects are natural: let none come under their sway: they are his foes.

His: of the seeker after truth.

Though, as has been said in the foregoing sloka, some are so completely under the sway of their natural propensities, that restraint is of no avail to them, yet the seeker after truth should never think of following their example, but should always exert himself to overrule all attachment and aversion of the senses for their objects.]

श्रेयान्स्वधर्मो विगुगाः परधर्मात्स्वनुष्ठितात्॥ स्वर्धमे निधने श्रेयः परधर्मो भयावहः॥३५॥

III. 35.

स्वनुष्टितान् From the well-performed परधर्मात् Dharma of another विग्रशः imperfect स्वधर्मः one's own Dharma श्रेयान् better स्वधर्मे in one's own Dharma निधनं death श्रेयः better परधर्मः Dharma of another भयावहः fraught with fear.

Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. Better is death in one's own Dharma: the Dharma of another is fraught with fear.

[The implication is that Arjuna's thought of desisting from fight and going in for the calm and peaceful life of the Brahmana is prompted by man's natural desire to shun what is disagreeable and embrace what is agreeable to the senses. He should on no account yield to this weakness.]

अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः॥ अनिच्छन्नपि वाण्योय वलादिव नियोजितः॥३६॥

III. 36.

श्रज्ञिन उवाच Arjuna said:

निर्द्याय Vârshneya! अथ now अनिन्छन् not wishing अपि even अयं this मुस्ब: Purusha केन by what प्रयुक्तः impelled वलात् by force इन as it were निर्याजितः constrained पापं sin चरति commits.

Arjuna said:

But by what impelled does man commit sin, though against his wishes, O Vârshneya, constrained as it were, by force?

[Varshneya: a descendant of the race of Vrishni.]

fire enveloped by smoke:—the rise of a slight wind of discrimination dispels the smoke of desire in a Sâtvic heart. The second, the Râjasic,—the dust on a mirror, requires some time and preparation. While the third,—the Tâmasic, takes a much longer time, like the release of the embryo from the womb.]

अशृतं ज्ञानमेंभेन ज्ञानिनो नित्यवैरिणा॥ कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥३६॥ ।।।. ३०.

कौन्तेय O Kounteya! ज्ञानिनः of the wise नित्यवैरिणा by the constant foe कामरूपेण whose form is desire च and दुष्प्रेण unappeasable एतेन ग्रनलेन by this fire ज्ञानं knowledge आयुतं covered.

Knowledge is covered by this, the constant foe of the wise, O son of Kunti, the unappeasable fire of desire,

[Desire is undoubtedly the foe of all mankind, Why it is said to be the constant foe of the wise, is that they feel it to be so even when under its sway. Fools are awakened for a moment only, when they suffer from its painful reactions,]

इन्द्रियाणि मनो बुद्धिरस्याधिष्टानमुच्यते॥ एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥४०॥

III. 40.

इन्द्रियाणि Senses मनः mind बुद्धः intellect ग्रस्य its ग्रिशनं abode उच्यते are said एषः this एतः by these ज्ञानं knowledge ग्रावृत्य covering देहिनं the embodied विमोहयति deludes.

The senses, the mind and the intellect are said to be its abode: through these, it deludes the embodied by veiling his wisdom.

[Like a wise general, Krishna points out the fortress of the enemy, by conquering which the enemy is easily defeated.

Through these: by vitiating the senses, mind and the intellect.]

तस्मास्विमिन्द्रियाएयादौ नियम्य भरतर्षभ ॥ पाप्मानं प्रजित्त होनं ज्ञानिवज्ञाननारानम् ॥४१॥

III. 41.

भरतर्षभ O Bull of the Bharata race! तस्मात् therefore त्वं you आदे। at the outset इन्द्रियाणि senses नियम्य controlling ज्ञानविज्ञाननाशनं the destroyer of knowledge and realisation पान्नानं the sinful दि surely एनं this प्रजिद्ध kill.

Therefore, O Bull of the Bharata race, controlling the senses at the outset, kill it,—the sinful, the destroyer of knowledge and realisation.

इन्द्रियाणि पराग्याहुरिन्द्रियेभ्यः परं मनः॥ मनसस्तु परा बुद्धियों बुद्धः परतस्तु सः॥४२॥

III. 42.

इन्द्रियाणि Senses पराणि superior ब्राहु: (they) say इन्द्रियेग्य: to the senses मनः mind परं superior मनसः o mind तु but बुद्धि: intellect परा superior यः who j but बुद्धे: to the intellect परतः superior सः He is the Atman).

The senses are said to be superior (to the pody); the mind is superior to the senses; he intellect is superior to the mind; and that is He (the Atman) who is superior to the ntellect.

एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना ॥ जिह शञ्चं महाबाहो कामरूपं दुरासदम् ॥४३॥

III. 43.

महावाहों O mighty-armed! एवं thus बुद्धे: of the intellect परं superior बुद्धाः knowing आत्मना by the Self आत्मानं self संस्तभ्य restraining कामरूपं whose form is desire दुरासदं unseizable शत्रुं enemy जित्र destroy.

Thus, knowing Him who is the superior of the intellect, and restraining the self by the Self destroy, O mighty-armed, that enemy, the unseizable foe, of desire.

इति कर्मयोगो नाम तृतीयोऽध्यायः॥

The end of the third chapter, designated THE WAY OF ACTION.

Srimad-Bhagavad-Gita.

॥ चतुर्थोऽध्यायः॥

FOURTH CHAPTER

श्रीभगवानुवाच॥

इमं विवस्वते योगं प्रोक्तवानहमञ्ययम्॥ विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥१॥

IV. I.

श्रीभगवान् उवाच The Blessed Lord said:

अहं I विवस्तते to Vivasvân इमं this अव्ययं imperishable योगं Yoga प्रोक्तवान् told विवस्तान् Vivasvân मनवे to Manu प्राह told मनु Manu इक्ष्वाकवे to Ikshvâku अव्यक्ति told.

The Blessed Lord said:

I told this imperishable Yoga to Vivasvat; Vivasvat told it to Manu; (and) Manu told it to Ikshvâku:

[Vivasvat: the Sun, Manu: the law-giver. Ikshvaku, was the famous ancestor of the Solar dynasty of Kshattriyas.

This Yoga is said to be imperishable, because the end attainable through it is imperishable.]

एवं परंपराप्राप्तिमं राजर्षयो विदुः॥ स काल्रेनेह महता योगो नष्टः परंतप॥२॥

IV. 2.

एवं Thus परंपराद्यातं handed down in regular succession इमें it राजर्थाः the royal sages विदुः knew परंतप burner of foes इह in this world सः that योगः Yoga महता by long कालेन lapse of time नष्टः declined.

Thus handed down in regular succession, the royal sages knew it. This Yoga, by long lapse of time, declined in this world, O, burner of foes.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः॥ भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥३॥ IV. 3.

में My मन्तः devotee सद्धा friend च and असि (thou) art इति for this reason सः एव even that प्रातनः ancient योगः Yoga असं this अस this अस this विश् मया by me ते to thee शोन्तः has been told हि for एतन् this उन्नमं profound रहस्यं secret.

I have this day told thee that same ancient Yoga, (for) thou art my devotee, and my friend, and this secret is profound indeed.

[Secret: Not as the privilege of an individual or a sect, but because of its profundity. It is a secret to the unworthy only.]

अर्जुन उवाच॥

अपरं भवतो जन्म परं जन्म विवस्ततः॥ कथमेतिह्जानीयां त्वमादौ प्रोक्तवानिति॥४॥

IV. 4.

मुर्जुन Arjuna उवाच said :

भवतः Thy जन्म birth अपरं later विवस्ततः of Vivasvat जन्म birth परं prior एतत् this कयं how विज्ञानीयाम्

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should I know त्वं thou आदों in the beginning भोक्तवान् told इति this.

Arjuna said:

Later was Thy birth, and that of Vivasvat prior: how then should I understand that Thou toldest this in the beginning?

श्रीभगवानुवाच॥

बहानि में व्यतीतानि जन्मानि तव चार्जुन ॥ तान्यहं वेद सर्वाणि न त्वं वेत्य परंतप ॥५॥

IV. 5.

श्रीभगवान् The Blessed Lord उवाच said:

प्रांत्प O scorcher of foes अर्जुन Arjuna में my तव thy च and वहानि many जन्मानि births व्यतीतानि have passed away अहं I नागि them सर्वाणि all वेद know स्वं thou न not वेन्य knowest.

The Blessed Lord said:

Many are the births that have been passed, by Me and thee, O Arjuna. I know them all, whilst thou knowest not, O scorcher of foes.

अजोऽपि नवःययात्मा भूतानामीश्वरोऽपि सन् ॥ प्रकृति स्वामधिष्ठाय सम्भवास्यात्ममायया ॥द॥

IV. 6.

श्रजः Unborn सन् being श्रापि even अव्ययात्मा of changeless nature भृतानां of beings ईश्वरः Lord श्रापि even सन् being स्वां of one's own प्रकृति- Prakriti अधिशय subjugating आत्मनायया by my own Maya सम्भवामि come into being:

Though I am unborn, of changeless nature, and Lord of beings, yet subjugating My.

Prakriti, I come into 'seing by My own Maya.

[Subjugating Mr Prakriti: He does not come into being as oth ars do, bound by Karma, under the thrawldom of Prakriti (Nature). He is not tied by the fett. by the fett rs of the Gunas—because He is the Lord of Nayu.

appe gent and does not touch My true nature.]

ंथदा यदा हि धर्भस्य ग्लानिर्भवति भारत॥ अभ्यत्यानसर्धमस्य तदातमानं ख्जाम्यहम् ॥७॥

भारत O Bhârata! बदा यदा whenever हि surely धर्मस्य of Dharma ग्लानिः decline अधर्मस्य of Adharma अभ्युत्यानं rise भन्नति is तदा then अहं I आत्मानं myself खुजामि body forth.

Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I body Myself forth.

परित्राखाय साधूनां विनासाय च दुष्कृताम् ॥ धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

IV. 8.

साधूनों Of the good परिवासाय for the protection च and द्वकृतां of the wicked विनाशाय for the destruction धर्मसंस्थाननार्थाय for the establishment of Dharma युगे युगे in every age संभवानि come into being.

For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age.

[Destruction of the wicked: in order to destroy their wickedness, and give them life eternal.]

जन्म कर्म च में दिव्यमेवं यो वेत्ति तस्वतः॥ सक्तवा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥ध॥

IV. 9.

श्रक्ति () Arjuna v: who में my एवं thus दिन्यं divine ज म dith च and कर्न action तस्त्रतः in true light देति knows तः he देई body त्यक्त्वा leaving पुनः again जन्म buth न not एनि gets माम् me एनि attains.

He, who thus knows, in true light, My divine birth and action, leaving the body, is not born again: he attains to Me, O Arjuna.

The telliphicate &c.: He who knows the great truth.—that the Lord though apparently born is ever beyond birth and death, though apparently active in the cause of righteousness, is ever beyond all action,—becomes illumined with Self-knowledge. Such a man is never born again.]

वीतरागमयकोधा मन्मया मागुपाश्रिताः॥ वहवो ज्ञानतपसा पूना मङ्गवसागताः॥१०॥

IV. 10.

दीतरागनयकोधाः Freed from attachment, fear and ander नन्नयाः absorbed in me मां me उपाश्रिताः taking retuge in ज्ञाननपरा by the lire of knowledge एताः parific i वहदः many मद्रावं my being ग्रागताः have attained.

Freed from attachment, fear, and anger, absorbed in Me, taking refuge in Me, purified by the fire of Knowledge, many have attained My Being.

Man: have addained: The import is that the path of liberation here taught by Sri Krishna is not of recent origin, nor is it dependent upon His present manifestation, but has been handed down from time immemorial.

ये यथा मां प्रपद्यन्ते तांस्तथेव मजाम्यहम्॥ मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वराः॥११॥

IV. 11.

ये Who यथा in whatever way मां me प्रपद्धन्ते worship तान् them, ग्रहे I तथा in the same way एव verily भजामि bestow (their desires) पार्थ O Partha मनुष्या: men सर्वशः in all ways मम my वन्ने path अनुदर्शन्ते follow.

In whatever way men worship Me, in the same way do I fulfil their desires: (it is) My path, O son of Pritha, (that) men tread, in all ways.

[In this sloka Sri Krishna anticipates the objection that God is partial to some and unkind to others, since He blesses some with Self-knowledge and leaves the rest in darkness and misery. This difference is not due to any difference in His attitude towards them, but is of their own choice.

All paths are His: In the whole region of thought and action, wherever there is fulfilment of object, no matter what, the same is due to the Lord. As the Self within, He brings about all wishes, when the necessary conditions are fulfilled.]

काङ्कन्तः कर्मणां सिद्धि यजन्त इह देवताः॥ चित्रं हि मानुषे लोके सिद्धिभवति कर्मजा॥१२॥ IV. 12.

कर्षणां Of actions सिद्धि success कांच्नतः longing for इह in this world देवताः gods यजन्ते worship हि because मानुषे in the human लोके world चित्रं quickly कर्मजा born of action सिद्धिः success भवति is attained.

Longing for success in action, in this world, (men) worship the gods. Because success,

resulting from action, is quickly attained in the human world.

[Because success......human world: Worldly success is much easier of attainment than Self-knowledge. Hence it is that the ignorant do not go in for the latter.]

चातुर्वरार्धे मया सृष्टं गुराकर्मविभागशः॥ तस्य कर्तारविष मां विद्यवर्तारमञ्ययम्॥१३॥

वसा By me गुराकर्भिभागराः by the differentiation of Guna and Karma चार्त्वशर्थे fourfold caste सुद्धं was created तस्य thereof कर्नारं author श्रांदि even माँ me श्रद्धं changeless श्रक्तीरं non-doer विद्धि know.

The fourfold caste was created by Me, by the differentiation of Guna and Karma. Though I am the author thereof, know Me to be non-doer, and changeless.

[This sloka is intended to explain the diversity of human temperaments and tendencies. All men are not of the same nature, because of the preponderance of the different Gunas in them.

The caste system was originally meant to make perfect the growth of humanity, by the special culture of certain features, through the process of discriminate selection.

Though I am the author &c.: The Lord, though the author of the caste system is yet not the author. The same dread of being taken as a doer or an agent, crops up again and again. The paradox is explained in Chap. IX. 5-10. Maya is the real author, but He is taken as such, because it is His light which gives existence, not only to all actions, but to Maya herself.

न मां कर्माणि लिपन्ति न से कर्मफले स्पृहा॥ इति मां योऽभिजानाति कर्मिभनं स वध्यते॥१४॥

IV. 14.

कर्माणि Actions मां me न not निपन्ति taint में my कर्मफले in the result of action स्पृहा desire न not इति thus यः who मां me अभिजानानि knows सः he कर्मभिः by actions न not वध्यते is fettered.

Actions do not taint Me, nor have I any thirst for the result of action. He who knows Me thus, is not fettered by action.

[Actions do not taint Me: Karma cannot introduce into Me anything foreign. I never depart from My true Self, which is All-fullness.]

एवं ज्ञात्वा कृतं कर्म पूर्वेरिष मुमुक्षुभिः॥ कुरु कर्मेव तस्मात्वं पूर्वः पूर्वतरं कृतस्॥१५॥ IV. 15.

एवं Thus ज्ञात्वा knowing पुर्ने: by the ancient मुद्धािभ: seekers after freedom आपि even कर्म action कृतं was done तस्मान् therefore त्वं thou पूर्वे: by the ancients पूर्वत्यां in olden times कृतं done कर्म action एव verily कुछ perform.

Knowing this, the ancient seekers after freedom, also performed action. Do thou, therefore, perform action, as did the ancients in olden times.

[Knowing this: Taking this point of view, that is, the Self can have no desire for the fruits of action and cannot be soiled by action.]

कि कर्म किमकर्मित कवयोऽप्यत्र मोहिताः॥ तसे कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽश्रभात् १६

IV. 16.

कि What कर्म action कि what अकर्म inaction इति thus अत्र in this क्वयः sages अपि even मोहिताः bewildered (ग्रतः therefore) उत् which ज्ञात्वा knowing ग्रामान् from evil मोह्यसे will be freed तत् that त to thee कर्म action ग्रवक्थामि (I) shall tell.

Even sages are bewildered, as to what is action and what is inaction. I shall therefore tell you what action is, by knowing which you will be freed from evil.

[Evil: the evil of existence, the wheel of birth and death.]

कर्मगोऽह्यपि वोद्धव्यं वोद्धव्यं च विकर्मगाः॥ अकर्मगाश्च बोद्धव्यं गहना कर्मगो गतिः॥१८॥

IV. 17.

हि Because कर्मणः of actions अपि even (तस्त्रं the true nature) बोद्धव्यं has to be understood विकर्मणः of the forbidden action च and (अपि even) बेद्धव्यं has to be understood अकर्मणः of inaction च and (अपि even) बेद्धव्यं has to be understood कर्मणः of Karma गतिः nature गहना impenetrable.

For verily, (the true nature) even of action (enjoined by the Shastras) should be known, as also, (that) of forbidden action, and of inaction: the nature of Karma is impenetrable.

कर्मग्यकर्म यः पश्येदकर्मागा च कर्म यः॥ स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्त्रकर्मकृत्॥१८॥ IV. 18.

यः Who कर्मिशा in action अकर्म inaction पश्येत् would see यः who अकर्मिशा in inaction च and कर्म action पश्येत् would see सः he मनुष्येषु among men बुद्धिमान् intelligent सः he युक्तः Yogi कृत्यकर्मकृत् doer of all action.

He who sees inaction in action, and action, in inaction, he is intelligent among men, he is a Yogi and a doer of all action.

[An action is an action so long as the idea of actor-ness of the Self holds good. Directly the idea of actor-ness disappears, no matter what or how much is done, action has lost its nature. It has become barren: it can no longer bind. On the other hand, how much so ever inactive an ignorant person may remain, so long as there is the idea of actor-ness in him, he is constantly doing action. Action equals to belief in the actor-ness of oneself and inaction its reverse.

He is the doer of all action: He has achieved the end of all action, which is freedom.]

यस्य सर्वे समारंभाः कामसङ्कृत्पवर्जिताः॥ ज्ञानामिदग्धकर्माग्यं तमाहुः परिडतं बुधाः॥१६॥ 1V. 19.

यस्य Whose सर्वे all समारंभाः undertakings काम-संकल्पवर्जिताः devoid of plan and desire for results बुधाः the sages क्ञानाभिदग्धकर्माणं whose actions are burnt by the fire of knowledge तं him परिस्तं wise ब्राहः call.

Whose undertakings are all devoid of plan and desire for results, and whose actions are burnt by the fire of knowledge, him, the Sages call wise.

[Whose undertakings &c., Who is devoid of egoism.]

त्यक्तवा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः॥ कर्मग्यभित्रवृत्तोऽपि नैव किन्चित्कराति सः॥२०॥ IV. 20.

सः He क्रमफलासङ्गं clinging to the fruits of action त्यक्ता forsaking नित्यतृप्तः ever satisfied निराभयः

depending on nothing कर्मिशा in action अभिप्रवृत्तः engaged अपि even किल्चित् anything एव verily न not करोति does.

Forsaking the clinging to fruits of action, ever satisfied, depending on nothing, though engaged in action, he does not do anything.

निराशिर्धतिचित्तात्मा त्यक्तसर्वपरिष्रहः॥ शारीरं केवलं कर्म कुर्वकामोति जिल्विषम्॥२१॥

IV. 21.

निराशी: Without hope यतिचलात्मा one whose mind and body have been controlled त्यक्तर्पनेषरिश्रहः one who has relinquished all possessions केवलं merely शारीरं bodily कर्ने action कुर्वन् doing किल्विषं evil न not श्रामोति incurs.

Without hope, the body and mind controlled, and all possessions relinquished, he does not suffer any evil consequences, by doing mere bodily action.

[Evil consequences: resulting from good and bad actions, for both lead to bondage.]

यहच्छालाभसन्तुष्टो द्वन्द्वातीतो विसत्सरः॥ समः सिद्धावसिद्धौ च कृत्वापि न निवध्यते २२॥

VI. 22.

यहच्छालाभसन्तुष्टः Content with what comes to him without effort हृन्यानीनः unaffected by the pairs of opposites विभन्तरः free from envy लिखी in success असिद्धी in faiture च and सनः even-minded कृत्वा acting अबि even न not निवध्यते is bound.

Content with what comes to him without effort, unaffected by the pairs of opposites,

free from envy, even-minded in success and failure, though acting, he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः॥ यज्ञायाचरतः कर्म समग्रं प्रविजीयते॥२३॥

IV. 23.

गतराङ्गस्य Of one who is devoid of attachment मुक्तस्य the liberated ज्ञानावस्थितचेनसः whose mind is centred in knowledge यज्ञाय for Yajna आवरतः performing सन्धं whole कर्न Karma प्रविजीयते dissolves away.

Devoid of attachment, liberated, with mind centred in knowledge, performing work for Yajna alone, his whole Karma dissolves away.

व्रह्मार्पम् ब्रह्म हिवर्बह्माग्री व्रह्मम्।। व्रह्मेव तेन गन्तव्यं ब्रह्मकर्मसमाधिया ॥२४॥

IV. 24.

अर्थणं Process of offering ब्रह्म Brahman हानिः oblation as clarified butter ब्रह्म Brahman ब्रह्मामो in the fire of Brahman ब्रह्मणा by Brahman हुनं is offered ब्रह्मक्रियमाधिना by the man who is absorbed in action which is Brahman तेन by him ब्रह्म Brahman एन verily गन्तन्त्रं should be reached.

The process is Brahman, the clarified butter is Brahman, in the fire of Brahman offered by Brahman, by seeing Brahman in action, he reaches Brahman alone.

[How can the whole Karma of a person engaged in work melt away as stated here? Because after knowledge, his whole life becomes one act of Yajna, in which the process of oblation, the offering, the fire, the doer of the sacrifice, the work, and

the goal, are all Brahman. Since his Karma produces no other result than the attainment of Brahman, his Karma is said to melt away.]

दैवमेवापरे यज्ञं योगिनः पर्युपासते॥ ब्रह्मायावपरे यज्ञं यज्ञेनैवोपज्जहाति॥२५॥

IV. 25.

श्रवरे Other योगिनः Yogis देवं pertaining to Devas एव verily यहं sacrifice पर्युपासने perform अपरे others ब्रह्मायों in the fire of Brahman यहोन by self एव verily यहं the self उपज्ञहाति offer as sacrifice.

Some Yogis perform sacrifices to Devas alone, while others offer the self as sacrifice by the self in the fire of Brahman alone.

Others offer &c: The sacrifice referred to here, is, divesting the Self of Its Upadhis (limiting adjuncts) so that It is found to be the Self.

श्रोत्रादीनीन्द्रियागयन्ये संयमाग्निषु जुह्नति ॥ शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्नति २६॥

IV. 26.

श्रन्ये Others संयमाभिषु in the fire of control स्रोनादीनि organ of hearing etc., इन्द्रियाणि senses जुइनि offer as sacrifice श्रन्ये others शब्दादीन् sound etc.. विषयान् sense-objects इन्द्रियाभिषु in the fire of the senses जुद्दानि offer as sacrifice.

Some again offer hearing and other senses as sacrifice in the fire of control, while others offer sound and other sense-objects as sacrifice in the fire of the senses.

Others offer sound &c.: Others direct their senses towards pure and unforbidden objects, and in so doing regard themselves as performing acts of sacrifice.

सर्वाणीिन्द्रयकर्माणि प्राणकर्माणि चापरे॥ श्रात्मसंयमयोगाग्नी जुह्वति ज्ञानदीपिते॥२७॥

IV. 27.

अपरे Others ज्ञानदीनित kindled by knowledge आत्मरां अवधी नाती in the fire of control in self सर्वधि all इन्द्रियक्रमधि actions of the senses भागकर्मधि functions of the thal energy च and जुद्दान ofter as sacrifice.

Some again offer all the actions of the senses and the functions of the vital energy, as sacrifice in the fire of control in self, kindled by knowledge.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तयाऽपरे ॥ स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

IV. 28.

तथा Again अपरे others हृद्ययताः those who offer wealth as sacrifice तथाश्रहाः those who offer austerity as sacrifice योगयहाः those who offer Yoga as sacrifice संशितञ्जाः persons of rigid vows यतयः persons of self-restraint स्वाध्यायनानयहाः those who offer study and knowledge as sacrifice च and.

Others again offer wealth, austerity, and Yoga, as sacrifice, while still others, of self-restraint and rigid vows, offer study of the scriptures and knowledge, as sacrifice.

[Offer Toga as sacrifice: Practise the eightfold Yoga as an act of sacrifice.]

त्रपाने जुइति प्राग्णं प्राग्णेऽपानं तथाऽपरे ॥ प्राग्णापानगती रुद्धा प्राग्णायामपरायगाः ॥ अपरे नियताहाराः प्राग्णान्त्रोग्णं खुइति ॥२६॥

IV. 29.

नया Yet अपरे others अपाने into the Apana प्राणं the Prana प्राणं into the Prana अपाणं the Apana ज्ञाति sacrifices प्राणापाणगती courses of the out-going and in-going breaths हद्धा stopping प्राणायानपायणाः constantly practising the regulation of the vital energy, अपरे others नियताहाराः persons of regulated food प्राणान functions of the Pranas प्राणेषु in the Pranas ज्ञाति sacrifices.

Yet some offer as sacrifice, the out-going into the in-coming breath, and the in-coming into the out-going, stopping the courses of the in-coming and out-going breaths, constantly practising the regulation of the vital energy; while others yet of regulated food, offer in the Pranas the functions thereof.

[Offer in the Pranas the functions thereof: Whatever Prana has been controlled, into it they sacrifice all other Pranas; these latter become, as it were, merged in the former. Or, in another way: They control the different Pranas and unify them by the foregoing method; the senses are thus attenuated and are merged into the unified Prana, as an act of sacrifice.

All the various acts described in verses 25 to 29, as offerings of sacrifice, are only conceived as such, the study of the scriptures, is regarded as an act. of sacrifice, and so on.]

सर्वेऽप्येते यज्ञविद्दो यज्ञज्ञयितकत्मषाः ॥३०॥ः यज्ञिरागृतअजो यान्ति ब्रह्म सनातनम् ॥ -नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥ IV. 30, 31.

सर्वे All ग्रापि even एते these यज्ञविदः knowers of Yajna यज्ञचितकल्मषाः persons having their sins

consumed by Yajna कुरुसत्तम O best of the Kurus ध्रमशिष्टामृतभुजः persons eating of the nectar—the remnant of Yajna सनाननं eternal ब्रह्म Brahman यान्ति go अयं this लोकः world अयतस्य of the non-performer of Yajna न not अस्ति is अन्यः another कुतः how.

All of these are knowers of Yajna, having their sins consumed by Yajna, and eating of the nectar—the remnant of Yajna, they go to the Eternal Brahman. (Even) this world is not for the non-performer of Yajna, how then another, O best of the Kurus?

[They go to the Eternal Brahman: in course of time, after attaining knowledge through purification of heart.

Even this world is not for the non-performer of Iajna: this means,—he that does not perform one of the Yajnas above mentioned, is not fit even for this wretched human world,—how then could he hope to gain a better world than this?

एवं बहुविधा यज्ञा वितता ब्रह्मग्रो मुखे ॥ कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोध्यसे ॥३२॥ IV. 32.

ब्रह्मणः Of the Veda मुखे (lit. mouth), in the store-house एवं thus बहुविधाः various यज्ञाः Yajnas वितताः are strewn तान् them सर्वान् all कर्मजान् born of action विद्धि know एवं thus ज्ञान्वा knowing विमोक्ष्यसे (thou) shalt be free.

Various Yajnas like the above, are strewn in the store-house of the Veda. Know them all to be born of action, and thus knowing, thou shalt be free.

[Strewn in the store-house of the Veda: inculcated by or known through the Veda.]

श्रेयान्द्रव्यसयाद्यज्ञाज्ज्ञानयज्ञः परंतप ॥ सर्वे कर्माखिलं पार्य ज्ञाने परिसमाण्यते ॥३३॥

IV. 33.

परंतप! O scorcher of foes, इंड्यनयात् with (material) objects यज्ञात् to sacrifice ज्ञानयज्ञः knowledge-sacrifice श्रेयान् superior पार्थ O Pârtha सर्व all अखिजं in its entirety कर्म action ज्ञाने in knowledge परितनायते is culminated.

Knowledge-sacrifice, O scorcher of foes, is superior to sacrifice (performed) with (material) objects. All action in its entirety, O Partha, attains its consummation in knowledge.

तिहि इंशियातेन परिप्रश्नेन सेवया ॥ उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तस्वदर्शिनः ॥३४॥

IV. 34.

प्राणिपातेन By prostrating thyself परिप्रभेन by question सेन्या by service तत् that (ज्ञानं knowledge) निद्धि know ज्ञानिन: the wise तस्त्रदर्शिनः those who have realised the Truth ते thee ज्ञानं knowledge उपदेन्नित will instruct.

Know that, by prostrating thyself, by questions, and by service; the wise, those who have realised the Truth, will instruct thee in that knowledge.

Prostration before the Guru, questions, and personal services to him, constitute discipleship.

Those who have realised the Truth: mere theoretical knowledge, however perfect, does not qualify a person to be a Guru: the Truth, or Brahman,

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must be realised, before one can claim that most elevated position.]

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पागडव ॥ येन भूतान्यशेपाणि द्रक्ष्यस्यात्मन्यथा मिथि ॥३५॥ , IV. 35.

पागडन O Pándava यत् which ज्ञात्वा knowing पुनः again एवं like this मोहे delusion न not आस्यसि will get येन by which अग्रेगाणि all भूनानि beings आन्मिन in (thy) self ग्रेश and माथ in me (i. e., highest Self -द्रश्यसि (thou) shalt see.

Knowing which, thou shalt not, O Pandava, again get deluded like this, and by which thou shalt see the whole of creation in (thy) Self and in Me.

Which: the knowledge referred to in the preceding sloka to be learnt from the Guru.

अपि चेदिस पापिश्यः सर्वेश्यः पापकृत्तमः॥ सर्व ज्ञानप्रवेनेव वृज्ञितं सन्तरिष्यस्य ॥३६॥

IV. 36.

सर्वेश्वः Among all आपि even पापिश्वः the sinful चित् even if पापकृत्तमः most sinful आसि (thou) be सर्वे श्री कृतिनं sin ज्ञानस्रवेन by raft of knowledge सन्तरिक्यसि shall go across.

Even if thou beest the most sinful among all the sinful, yet by the raft of knowledge alone thou shalt go across all sin.

यथेथांसि समिद्धोऽग्रिर्भस्मसात्कुरुतेऽर्जुन ॥ ज्ञानाग्निः सर्वकर्मागा मस्मसात्कुरुते तथा ॥३७॥

IV. 37.

श्रज्ञिन O Arjuna यथा as समिद्धः blazing श्रश्निः fire एथांसि woods भस्मसान् reduced to ashes कुरुते makes तथा so ज्ञानाशिः fire of knowledge सर्वकर्माणि all karma भस्मसान् reduced to ashes कुरुते makes.

As blazing fire reduces wood into ashes, so, O Arjuna, does the fire of knowledge reduce all Karma to ashes.

[Excepting of course the prarabdha, or Karma which causing the present body, has begun to bear fruits.]

निह ज्ञानेन सहशं पवित्रमिह विद्यते ॥ तत्स्वयं योगसंसिद्धः कालेनात्मिन विन्दति ॥३८॥ IV. 38.

हि Verily इह in this world ज्ञानेन by knowledge सहशे like पवित्रं purifying न not विद्यते exists क्रालन in time द्योगसंसिद्धः reaching perfection by Yoga ग्रान्मनि in one's own heart स्वयं oneself तन् that tknowledge) विन्दति realises.

Verily there exists nothing in this world purifying like knowledge. In good time, having reached perfection in Yoga, one realises that oneself in one's own heart.

श्रद्धावां छभते ज्ञानं तत्परः संयतेन्द्रियः॥ . ज्ञानं स्टब्बा परां शान्तिमचिरंगाधिगच्छति॥३६॥

IV. 39.

श्रद्धावान् The man of shraddha तत्पर: devoted संयतेन्द्रियः the master of one's senses ज्ञानं knowledge लब्ध्वा having attained अचिरेश at once परां supreme शान्ति peace श्रियमञ्जीत goes.

The man with shraddha, the devoted, the master of one's senses, attains (this) knowledge. Having attained knowledge one goes at once to the Supreme Peace.

अज्ञश्चाश्रद्दधानश्च संशयातमा विनश्यति॥ नायं लोकोऽस्ति न परो न सुखं संशयातमनः॥४०॥ IV. 40.

श्रज्ञः The ignorant अश्रद्धानः the man without shraddhá संशयात्मा the doubting self विनश्यति goes to destruction संशयात्मनः of the doubting self श्र्यं this लोकः world न not श्रति is न not च and परः the next न not च and मुखं happiness.

The ignorant, the man without shraddha, the doubting self, goes to destruction. The doubting self has neither this world, nor the next, nor happiness.

[The ignorant: one who knows not the Self. The man without shraldha: one who has no faith in the words and the teachings of his Guru.

The doubting self has &c: One of a doubting disposition fails to enjoy this world, owing to his constantly rising suspicion about the people, and things around him, and is also full of doubt as regards the next world; so also with the ignorant and the man without shraddhā.]

योगसंन्यस्तकर्माणं ज्ञानसंक्षित्रसंशयम्॥ स्रात्मवन्तं न कर्माणि निबधन्ति धनंजय॥४१॥

IV. 41.

धनंजय O Dhananjaya योगसन्यस्तकर्माणं one who has renounced work by Yoga ज्ञानसंक्षित्रसंशयं one whose doubts are rent asunder by knowledge

आलवन्तं poised in Self कर्माण actions न not निवधन्ति bind.

With work renounced by Yoga, and doubts rent asunder by knowledge, O Dhananjaya, actions do not bind him who is poised in the Self.

तस्मादज्ञानसंभूतं हत्स्यं ज्ञानासिनात्मनः॥ किःवैनं संरायं योगमातिष्ठोत्तिष्ठ भारत॥४२॥

IV. 42.

तस्यात् Therefore आत्मनः of the Self ग्रज्ञानसंभूनं born of ignorance हत्स्यं residing in the heart एनं thus संशयं doubt ज्ञानासिना by sword of knowledge कित्या cutting योगं Yoga ग्रातिष्ठ take refuge भारत O Bhârata उत्तिष्ठ arise.

Therefore, cutting with the sword of knowledge, this doubt about the Self, born of ignorance, residing in thy heart, take refuge in Yoga. Arise, O Bharata!

इति ज्ञानक्षम्यासयागा नाम चतुर्थोऽध्यायः ॥

The end of chapter fourth, designated THE WAY OF RENUNCIATION OF ACTION IN KNOWLEDGE.

Srimad-Bhagavad-Gita.

।। पञ्चमोऽध्यायः॥

FIFTH CHAPTER

भर्जुन उवाच॥

संन्यासं कर्मणां कृष्णा पुनर्योगं च शंसीस ॥ यच्छ्रेय प्तयोरेकं तन्मे ब्रुहि सुनिश्चितम् ॥१॥

V. 1.

अर्जुन: Arjuna उवाच said :

कृष्ण () Krishna कर्मणां of actions संन्यासं renunciation पुनः again योगं performance च and शंससि commendest एतयोः of these two यन which भेयः the better एकं one तन् that (एकं one) सनिश्चितं decisively मे to me ब्रहि tell.

Arjuna said:

Renunciation of actions, O Krishna, thou commendest, and again, its performance. Which is the better one of these? Do thou tell me decisively.

lu IV. 18, 19, 21, 22, 24, 32, 33, 37 and 41, the Lord has spoken of the renunciation of all actions; and in IV. 42 He has exhorted Arjuna to engage in Yoga, in performance of action. Owing to the mutual opposition between the two, which makes it impossible for one man to resort to both.

of them at the same time, doubt arises in the mind of Arjuna, and hence the question as above.

[Its performance — "Yoga" in the text: Yoga here and in the following verses means, Karma-Yoga.]

श्रीभगवानुवाच ॥ संन्यासः कर्मयोगश्च निःश्रेयसकरावुमौ ॥ तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

V. 2.

श्रीभगवान् The Blessed Lord उवाच said:

संन्यासः Renunciation कर्नयोगः performance of action च and उभी both निःश्रेयसकरी leading to freedom तयोः of those two त but कर्मसंन्यासात् from renunciation of action कर्मयोगः performance of action विशिष्यते is superior.

The Blessed Lord said:

Both renunciation and performance of action lead to freedom: of these, performance of action is superior to the renunciation of action.

[Performance of action—is superior to mere renunciation (i.e., unaccompanied with knowledge) in the case of the novice in the path of spirituality. See the 6th sloka of this chapter.]

ह्रेयः स नित्यसंन्यासी यो न द्वेष्टि न कांत्ति॥ निर्द्रन्द्रो हि महाबाहो सुखं बन्धात्त्रमुच्यते॥३॥

V. 3.

यः Who न not देशि dislikes न not कांचात likes सः he नित्यसंन्यासी constant Sannyasi ज्ञेयः should be known महावाहो O mighty-armed हि verily निर्देन्दः one free from the pairs of opposites वन्धात् from bondage सुखं easily प्रमुच्यते is set free.

He should be known a constant Sannyasi, who neither likes nor dislikes: for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

Constant Sannyasi: he need not have take a Sannyas formally, but if he has the above frame of mind, he is a Sannyasi for ever and ave.

Neither likes nor dislikes: Neither hates pair and the objects causing pain, nor desires pleasure and the objects causing pleasure, though engage in action.]

सांख्ययोगौ पृथग्वालाः प्रवदन्ति न परिइताः॥ एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्॥॥॥

V. 4.

वाला: Children सांख्ययोगी Sankhya (knowledge) and performance of action पृथक distinct (इति this) प्रवदन्ति speak न not परिद्वताः the wise एकं one ग्रांप even सम्यक् truly ग्रास्थितः established in उनयोः of both फलं fruit विन्दते gains.

Children, not the wise, speak of knowledge and performance of action, as distinct. He who truly lives in one, gains the fruits of both.

[Children: the ignorant people devoid of insight into the purpose of the Shastra.]

यत्सांख्येः प्राप्यते स्थानं तद्योगैरिप गम्यते ॥ एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

V. 5.

सांख्यै: By the Jnanins यत् which स्थानं place प्राप्यते is reached योगै: by the Karma-yogins अपि even सन् that गम्यते is reached यः who सांख्यं knowledge

च and योगं performance of action च and एकं one परयनि sees सः he परयति sees.

The plane which is reached by the Jnanins is also reached by the Karma-yogins. Who sees knowledge and performance of action as one, he sees.

मंन्यासस्तु महाबाहो दुःखमाप्तुंमयोगतः॥ योगयुक्तो मुनिर्वहा न चिरेगाधिगच्छति॥६॥

V. 6.

महावाहों O mighty-armed अयोगतः without periormance of action संन्यासः renunciation of action
आम्रं to attain दुःखं hard तु but योगयुन्तः devoted to the
path of action मृनिः a man of meditation न not चिरेण
after a long time (न चिरेण quickly) ब्रह्म to Brahman
अधिगच्छित goes.

Renunciation of action, O mighty-armed, is hard to attain to without performance of action; the man of meditation purified by elevation to action, quickly goes to Brahman.

It is not, that renunciation of action based on knowledge is not superior to performance of action, but that the latter method is easier, for a beginner, and qualifies him for the higher path, by purifying his mind. Hence it is the proper, and therefore superior, course in his case.]

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः॥ मर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥७॥

V. 7.

बागयुक्तः Devoted to the path of action विद्याद्धात्मा à man of puritied mind विजितात्मा one with the body conquered जितेन्द्रियः one whose senses are subdued सर्वभूतात्मभूतात्मा one who realises his self as the Self in all beings दुर्वन् acting आपि though न not जिन्यते is tainted.

With the mind purified by devotion to performance of action, and the body conquered, and senses subdued, one who realises his self, as the Self in all beings, though acting, is not tainted.

नेव किचित्करोभीति युक्तो मन्येत तत्त्ववित् ॥ पश्यन्श्रगवन्दपुर्गान्जिन्नक्षश्चनगच्छन्स्वपन्ध्वसन्॥प्॥ प्रवपन्वस्जनगुह्णज्ञान्मिषात्रिमिषज्ञिष ॥ प्रवपन्वस्जनगृह्णज्ञान्मिषात्रिमिषज्ञिष ॥ इन्द्रियागीनिद्यार्थेषु वर्तन्त इति धारयन् ॥॥ ६

V. 8, 9.

युक्तः Centred (in the Self) तत्वित् the knower of truth पर्यन् seeing शृश्वन् hearing सृश्वन् touching जित्रन् smelling ग्रथन् eating गन्छन् going स्वपन् sleeping श्वसन् breathing गन्यन् speaking विस्जन् letting-go गृह्णन् holding उन्मिष्न् opening (the eyes) निमिष्न् closing (the eyes) ग्राप्ति though इन्द्रियाँगि senses इन्द्रियाँगि amongst sense-objects वर्त्तन्ते move इति this धारयन् being convinced किंचिन् anything एव at all न not करोगि (I) do इति this मन्येत should think.

The knower of Truth, (being) centred (in the Self) should think, "I do nothing at all"—though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting-go, holding, opening and closing

the eyes,-convinced that it is the senses that move among sense-objects.

ब्रह्मग्याधाय कर्माणि संगं त्यक्तवा करोति यः ॥ लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥१०॥

यः Who इहाषि in Brakman ग्राक्षाय resigning संगं attachment त्यक्त्वा fersaking कर्नाणि actions करोति does सः he ग्रम्भसा by water पद्मपने lotus-leaf इव like पापेन by evil न not लिन्धते soiled.

He who does actions forsaking attachment, resigning them to Brahman, is not soiled by evil, like unto a lotus-leaf by water,

Evil: the results good and bad, producing bondage.

कार्यन मनसा बुद्धचा केवलेरिन्डियरिप ॥ योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥११॥

योगिनः Devotees in the path of work संगं attachmen: सक्ला forsaking आलगुद्धे for the purification of the heart केंबलैं: only कायेन by body मनसा by mind बुद्धा by intellect इन्द्रिये: by senses ग्रापि even कर्म action क्वींन periorm.

Devotees in the path of work perform action, only with body, mind, senses, and intellect, forsaking attachment, for the purification of the heart.

Only with &c. -- without egotism or selfishness: it applies to body, mind, senses and intellect.]

युक्तः कर्मफलं त्यक्त्वा शान्तिमामोति नैष्टिकीम्।

अयुक्तः कामकारेगा फले सक्तो निवध्यते ॥१२॥ V. 12.

युक्तः The well-poised कर्मफलं fruit of action स्वक्ता forsaking निष्ठकों born of steadfastness शान्ति peace ग्रामोति attains ग्रयुक्तः the unbalanced काम-कारेण led by desire फले in the fruit of action सक्तः (being) attached निवध्यते is bound.

The well-poised, forsaking the fruit of action, attains peace, born of steadfastness; the unbalanced one, led by desire, is bound by being attached to fruit (of action).

[Born of steadfastness: Sankara explains naisthikim as meaning due to gradual pertection in the path of knowledge, having the following stages of development (1) purity of heart (2) gaining of knowledge (3) renunciation of action (4) steadiness in knowledge.]

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी॥ नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥१३॥

V. 13.

वशी Subduer (of the senses) देही embodied soul मनसा by discrimination सर्वकर्माणि all actions संन्यस्य having renounced सुद्ध happily नवहारे in the nine-gated पुरे city न not एव verily कुर्वन् acting न not (एव verily) कारयन् causing (others) to act ग्राहते rests.

The subduer (of the senses), having renounced all actions by discrimination, rests happily in the city of the nine-gates, neither acting, nor causing (others) to act.

[All actions: 1st, nitya, or obligatory—the performance of which does not produce any meritar.

but by non-performance produces demerit. 2nd, naimittika, those arising on the occurence of some special events, as the birth of a son: these also are customary. 3rd, kimpa—those intended for securing some special ends: these are only optional. 4th. nishiddha—or forbidden. He rests happily in the body, seeing inaction in action: just exhausting his prarabddha—not relating or identifying himself with anything of the dual universe.]

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः॥ न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥१४॥

V. 14.

मभुः The Lord लोकस्य for the world न neither कर्न्स agency न nor कर्माणि actions न nor कर्मण्यामें union with the fruits of action सृजित creates तु but स्वभावः (Nature) universal ignorance भवतिने leads to action.

Neither agency, nor actions does the Lord create for the world, nor (does He bring about) the union with the fruit of action. It is the universal ignorance that does (it all).

नादत्ते कस्यिचित्यापं न चैव सुकृतं विभुः॥ अज्ञानेनावृतं ज्ञानं तेन मुह्यति जंतवः॥१५॥

V. 15.

निमु: Omnipresent कस्यचित् of none पार्थ demerit न not ग्रादत्ते takes सुकृतं merit च and न not, ग्रहानिन by ignorance ज्ञानं knowledge ग्रावृतं enveloped तेन hence ज्ञंतवः beings मुहान्ति get deluded.

The Omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance, hence do beings get deluded.

[In unmistakable words, Krishna describes the position of Iswara, or the Lord, in relation with the Universe, in these two verses.

He is all-blissful, all-perfect; even the shadow of a motive or relation in Him, would be contradictory to His nature. His mere proximity to Prakriti or Nature, endues the latter with power and potency of causing all that is. Jiva is bound so long as it relates itself to, and identifies itself with this Nature. When it ceases to do so, it attains freedom. The whole teaching of the Gita, and therefore of the whole Hindu Scripture on this subject, is condensed, in the above.]

हानेन तु तदहानं येणां नाशितमात्मनः॥ तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥१६॥

V. 16.

तु But आत्मनः of Self हानेन by knowledge येषां whose तन् that ऋज्ञानं ignorance नाशितं is destroyed तेषां their तन् that ज्ञानं knowledge परं the Supreme (Brahman) आदित्यका like the sun अकाशयति reveals.

But whose ignorance is destroyed by the knowledge of Self,—that knowledge of theirs like the sun, reveals the Supreme (Brahman).

तहुद्धयस्तदात्मानस्तन्निष्ठास्तत्पराध्याः ॥ गच्छन्त्यपुनराष्ट्रात्ति ज्ञाननिर्धृतकल्मपाः ॥१७॥

V. 17.

तहुन्यः Those who have their intellect absorbed in That तदान्तानः those whose self is That ततिष्टा those who are steadfast in That तत्वायणाः those whose consummation is That ज्ञानिर्वतक्त्वपाः those whose impurities have been shaken off by knowledge अपुनरावृत्ति non-return सन्द्रन्ति attain.

Those who have their intellect absorbed in That, whose Self is That, whose steadfastness is in That, whose consummation is That, their impurities cleansed by knowledge, they attain to Non-return (Moksha).

विद्याविनयसंपन्ने ब्राह्मग्रो गवि हस्तिनि ॥ शुनि चैव श्वपाके च परिडताः समदर्शिनः ॥१८॥ र र

पिएडता: The knowers of the Self एव verily विद्यादिनयसंपन्ने in one endowed with learning and humility ब्राह्मणे in a Brahmana गिव in a cow हस्तिनि in an elephant श्रुनि in a dog च and श्र्याके in a pariah (lit. one who cooks or eats a dog) च and समदर्शिनः lookers with an equal eye (भवन्ति become).

The knowers of the Self look with an equaleye on a Brahmana endowed with learning and humility, a cow, an elephant, a dog, and a pariah.

Because they can see nothing but the Self. It makes no difference to the sun whether it be reflected in the Ganges, in wine, in a small pool, or in any unclean liquid: the same is the case with the Self. No Upadhi (or limiting adjunct) can attach to it.

इहैव तैर्जितः सर्गो येषां साम्ये श्वितं मनः॥ निर्देशं हि समं ब्रह्म तस्माद्रह्माग्रि ते श्विताः॥१६॥

V. 19.

येशां Whose मनः mind साम्ये in even-ness स्थितं tixed इह in this world एव verily तै: by them सर्गः, relative) existence जिनः is conquered हि indeed ब्रह्म Brahman समं even निर्देशि without imperfection तस्माम्

therefore ते they ब्रह्मिशा in Brahman स्थिता: are established.

(Relative) existence has been conquered by them, even in this world, whose mind rests in even-ness, since Brahman is even and without imperfection: therefore they indeed rest in Brahman.

Relative existence: All bondage as of birth, death etc. All possibility of bondage is destroyed when the mind attains perfect even-ness, which in other words, means—becoming Erahman.]

न प्रहृष्येत्प्रयं प्राप्य नोडिजेत्प्राप्य चाप्रियम्॥ स्थिरबुद्धिरसंसूढो ब्रह्मविद्रह्मणि स्थितः॥२०॥

V. 20.

ब्रह्मित् Knower of Brahman ब्रह्मिण in Brahman स्थितः established स्थिरवुद्धिः one with intellect steady असंमूढः undeluded भियं the pleasant प्राप्य receiving न not प्रहृद्धेत् should rejoice ग्राथियं the unpleasant च and प्राप्य receiving न not उद्गिकेत् should be troubled.

Resting in Brahman, with intellect steady, and without delusion, the knower of Brahman neither rejoiceth in receiving what is pleasant, nor grieveth on receiving what is unpleasant.

वाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्॥ स ब्रह्मयोगयुक्तात्मा सुखमत्त्वयमश्चृते॥२१॥

V. 21.

बाह्यस्पर्शेषु In the contacts (of the senses) with the external objects ग्रसक्तात्मा one whose heart is unattached ग्रात्मनि in Self यत् that सुखं joy विन्दति

reviises सः he ब्रह्मयोगयुक्तान्मा heart devoted to meditation of Brahman अन्तयं undecaying सृखं happiness अञ्चन attains.

With the heart unattached to external objects, he realises the joy that is in the Self. With the heart devoted to meditation of Brahman, he attains undecaying happiness.

Heart-Antah-Karana.]

ये हि संस्पर्राजाः भोगा दुःखये। नय पव ते॥ साद्यन्तवन्त कोन्तेय न तेषु रमते हुधः॥२२॥

V. 22.

कीन्त्रेय O Kounteya ये which हि verily संस्पर्धजाः commet-born भीगाः enjoyments ते they दुःख्योनयः penerators of misery एव only आद्यन्तवस्तः with begintone and end युधः the wise तेषु in them न not रमते socks pleasure.

Since enjoyments that are contact-born are parents of misery alone, and with beginning and end, O son of Kunti, a wise man does not seek pleasure in them.

यक्तेनीहें व यः मोदुं प्राक् शरीरविधीत्त्रणात् ॥ कामकोधोद्भवं वेगं स युक्तः स सुखी नरः॥२३॥

V. 23.

बः Who शरीरिवमोद्धणात् (abl.) liberation from the implify प्राद्ध before कामकाधोद्धवं born of lust and anger वर्ष impulse इह in this world एव verily सोहं to withstand शकानि is able सः he युक्त steadfast in Yoga सः he सुन्ति happy नरः man.

He who can withstand in this world, before the liberation from the body, the impulse arising from lust and anger, he is steadfast (in Yoga), he is a happy man.

योऽन्तः सुखोऽन्तरारामस्तथान्तज्योतिरेव यः॥ स योगी ब्रह्मनिर्वागं ब्रह्मभूतोऽधिगच्छति॥२४॥ V. 24.

यः Who अन्तःसुखः one whose happiness is within अन्तरारामः one whose relaxation is within तथा again यः who अन्तज्योतिः one whose light is within सः that योगी Yogi ब्रह्मभूतः becoming Brahman ब्रह्मनिर्वाणं bliss in Brahman i. e., absolute freedom अधिगच्छति gains.

Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom.

[Within: In the Self.

Absolute Freedom: Brahma-Nirvana. He attains Moksha while still living in the body.]

लभन्ते ब्रह्मनिर्वाग्रम् षयः त्तीग्राकल्मषाः। हिन्नद्वेधा यतात्मानः सर्वभूताहिते रताः॥२५॥ V. 25.

सीएकत्मवाः Those whose imperfections are exhausted छित्रहेधाः those whose doubts are dispelled यतात्मानः those whose senses are controlled सर्व-भूतहिते in the good of all beings रताः engaged ऋषयः Rishis ब्रह्मनिर्वागं absolute freedom लभन्ते obtain.

With imperfections exhausted, doubts dispelled, senses controlled, engaged in the good

of all beings, the Rishis obtain absolute freedom.

[Rishis: Men of right vision and renunciation. Engaged.....beings: Seeing his own Self in all, he cannot injure anyone.

The stages which lead to self-realisation are: First, the purification of the mind, then knowledge, then renunciation of all actions, and then comes Moksha.

कामकोधवियुक्तानां यतीनां यतचेतसाम् । अभितो ब्रह्मानिर्वागां वर्तते विदितातमनाम् ॥२६॥

V. 26.

कामकोधिविद्यन्तानां Of those who have been released:
from lust and anger यतचेतसां of those whose heart
is controlled विदितात्मनां of those who have realised
Self यतीनां of the Sannyasis आभितः both here and
enereafter ब्रह्मनिर्भागं absolute freedom वर्तते exists.

Released from lust and anger, the heart controlled, the Self realised, absolute freedomis for such Sannyasis, both here and hereafter.

स्पर्शान्कत्वा बहिर्बाह्याश्चिश्चश्चिवान्तरे भुवोः॥ प्राणापानो समो कत्वा नासाभ्यन्तरचारिणो॥२०॥ यतेन्द्रियमनोबुद्धिर्भुनिर्मोत्तपरायणः॥ विगतेक्काभयकोधो यः सदा मुक्त एव सः॥२८॥

V. 27. 28.

वाह्यान् External स्पर्शान् (contacts) objects विहिः foutside) कृत्वा shutting out चत्तुः eye च and अवाः of the (two) eyebrows अन्तरे in the middle एव thus नासा-यन्तरचारियो moving inside the nostrils प्राणा-पानी currents of Prana and Apana सनी even कृत्वा

having made यतेन्द्रियमनोबुद्धिः one who has controlled his senses, mind and intellect मोत्तपरायणः one to whom Moksha is the supreme goal विगतेच्छा- भयकोधः freed from desire, fear and anger यः who मुनिः man of meditation सः he सदा for ever मुनाः free एव verily.

Shutting out external objects, steadying the eyes between the eyebrows, restricting the even currents of Prana and Apana inside the nostrils; the senses, mind, and intellect controlled, with Moksha as the supreme goal, freed from desire, fear and anger: such a man of meditation is verily free for ever.

External objects: Sound and other sense-objects. External objects are shut out from the mind by not thinking of them. When the eyes are half-closed in meditation, the eye-balls remain fixed, and their gaze converges as it were, between the eyebrows. Prana is the out-going breath, Apana the in-coming; the restriction described is effected by Pranayama.

These two verses are the aphorisms of which the

following chapter is the commentary.]

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥ सुदृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२६॥ V. 29.

यज्ञतपसां Of Yajnas and asceticisms भोन्तारं dispenser सर्वलोकमहेश्वरं great Lord of all worlds सर्वभूतानां of all beings सुद्धं friend मां me ज्ञास्वा knowing शान्ति peace मुच्छति attains.

Knowing me as the dispenser of Yajnas and asceticisms, as the Great Lord of all worlds, as the friend of all beings, he attains Peace.

6

Dispenser: Both as author and goal, the Lord is the dispenser of the fruit of all actions.

Friend: Deer of good without expecting any return.

इति संन्यासयोगो नाम पश्चमोऽध्यायः॥

The end of the fifth chapter, designated THE WAY OF RENUNCIATION.

Srimad-Bhagavad-Gita.

॥ षष्ठोऽध्यायः ॥

SIXTH CHAPTER

श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्ये कर्म करोति यः॥ स संन्यासी च योगी च न निरम्निन चाक्रियः॥१॥

VI. I.

श्रीभगवान् The Blessed Lord उवाच said:

यः Who कर्मफलं fruit of action अनाशितः not leaning कार्य bounden कर्म duty करोति performs सः he संन्यासी renouncer of action च and योगी devotee to action न not निर्मिः one without fire न not च and अविवः one without action.

The Blessed Lord said:

He who performs his bounden duty without leaning to the fruit of action—he is a renouncer of action as well as a devotee to action: not he, who is without fire, nor he who is without action.

[Bounden duty : Nityakarma.

Renouncer of action as well as a devotee to action: Sannyasi and Yogi.

Without fire: He that has renounced actions enjoined by the Veda, requiring fire as adjunct e.g., Agnihotra.

Without action: He who has renounced actions which do not require fire as adjunct, such as austerities and meritorious acts like digging wells etc.]

यं संन्यासमिति प्राहुर्योगं तं विद्धि पागडव ॥ न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

VI. 2.

पागड़न O Pândava यं which संन्यासं renunciation होने this याहु: said तं that योगं devotion to action विद्धि know हि for ग्रसंन्यस्तसंकल्पः one who has not forsaken Sankalpa कश्चन any one योगी a devotee to action न not भवति becomes.

Know that to be devotion to action, which is called renunciation, O Pândava, for none becomes a devotee to action without forsaking Sankalpa.

Sankalpa—is the working of the imaging faculty, forming fancies, making plans, and again trushing them outside, conceiving future results, starting airesh on a new line, leading to different issues, and so on and so forth. No one can be a Karma-Yogin or a devotee to action, who makes plans and wishes for the fruit of action.]

आरुरुद्धोर्मुनेयोंगं कर्म कारणमुख्यते॥ योगारूद्धस्य तस्यैव शमः कारणमुख्यते॥३॥

VI. 3.

योगं Concentration आरुरहो: wishing to climb (i.e. attain) मुने: of the man of meditation कर्म work कारणं means उच्यते is said योगारूडस्य of one who has attained concentration तस्य his शमः inaction एव verily कारणं way उच्यते is said.

For the man of meditation wishing to attain

purification of heart leading to concentration, work is said to be the way: For him, when he has attained such (concentration), inaction is said to be the way.

[Purification of the heart leading to concentration—Yogam. "For a Brahmana there is no wealth like unto (the eye of) one-ness, (and) even-ness, true-ness, refinement, steadiness, harmlessness, straightforwardness, and gradual withdrawal from all action."—Mahabharata. Shanti Parva. 175, 38.]

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते॥ सर्वसंकरूपसंन्यासी योगारुढस्तदोच्यते॥४॥

VI. 4.

यदा When हि verily इन्द्रियार्थेषु in sense-objects कर्मसु in actions न not अनुषज्जते is attached तदा then सर्शंकल्पलंन्यासी renouncer of all Sankalpas योगाहरः to have attained concentration उच्यते is said.

Verily, when there is no attachment, either to sense objects, or to actions, then is one said to have renounced all Sankalpas, and attained concentration.

[Attained concentration : Yogarúdha.

Renouncer of all Sankalpas: "O desire, I know where thy root lies: thou art born of sankalpa. I shall not think of thee, and thou shalt cease to exist, together with thy root."—Mahabharata. Santiparva. 177, 25.]

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्॥ भात्मैव द्यात्मनो बन्धुरात्मेव रिपुरात्मनः॥५॥

VI. 5.

श्रात्मना By self श्रात्मानं oneself उद्धरेत् should uplift न not (त but) श्रात्मानं oneself श्रवसादयेन् should

drag down हि verily ग्रात्मा self एव alone ग्रात्मनः of oneself बन्धः friend ग्रात्मा self एव verily ग्रात्मनः of oneself रिपुः enemy.

Let a man uplift himself by the Self. Let him not drag himself down. For the Self alone is the friend of the self. And the self alone is the enemy of the Self.

वन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः॥ अनात्मनस्तु राज्जत्वे वर्तेतात्मेव राज्जवत्॥६॥

VI. 6.

यन By whom आत्मना by oneself एव verily आत्मा self जितः is conquered तस्य his आत्मा self आत्मनः of oneself वन्धः friend त but अनात्मनः of unconquered self आत्मा self एव verily शत्रुवत् like foe शत्रुव्वे in the position of a foe वर्तेत would remain.

The Self is the friend of the self, for him who has conquered himself by the Self. But to the unconquered self, the Self is inimical, (and behaves) like (an external) foe.

The Self is the friend of one, in whom the aggregate of the body and the senses has been brought under control, and an enemy when such is not the case.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः॥ शीतोष्णसुखदुःखेषु तथा मानावमानयोः॥७॥

VI. 7.

जिनात्मनः Of the self-controlled प्रशान्तस्य of the screne one परमात्मा the Supreme Self श्रीतोब्शासुख-दृःखेषु in cold and heat, pleasure and pain तथा as wise मानावमानयोः in honour and dishonour समाहितः is steadfast.

To the self-controlled and serene, the Supreme Self is the object of constant realisation, in cold and heat, pleasure and pain, as well as in honour and dishonour.

[Hence he remains unruffled in pleasant and adverse environments.]

ज्ञानविज्ञानतृप्तातमा क्रुटस्थो विजितेन्द्रियः॥ युक्त इत्युच्यते योगी समलोष्टाश्मकाश्चनः॥८॥

VI. 8.

ज्ञानिविज्ञानतृप्तान्मा One whose heart is satisfied by wisdom and realisation कुटस्य: unshaken विजितिन्द्रयः who has conquered his senses समलोष्टारमकाञ्चनः one to whom a lump of earth, stone, and gold are the same योगी Yogi युक्तः steadfast इति this उच्यते is said.

Whose heart is filled with satisfaction by wisdom and realisation, and is changeless, whose senses are conquered, and to whom a lump of earth, stone, and gold are the same: that Yogi is called steadfast.

[Wisdom—Jnâna: knowledge of Shastras. Realisation—Vijnâna: in one's own experience of the teachings of Shâstras.

Changeless—like the anvil. Things are hammered and shaped on the anvil, but the anvil remains unchanged: in the same manner he is called Kutastha—whose heart remains unchanged though objects are present.]

सुहन्मित्रायुदासीनमध्यस्यद्वेष्यवन्धुषु॥ साधुष्विप च पापेषु समबुद्धिर्विशिष्यते॥६॥

VI. 9.

सहत् Well-wisher नित्रं friends द्वारि: foe उदासीनः

the neutral मध्यस्थः the arbitor द्वेड्यः the hateful बन्धः relative (सृहन्मित्रार्ध्यदासीनमध्यस्यद्वेड्यतन्धुषु in well-wishers etc.) साधुपु in the rightcous ग्रिपि even न and पावेषु in the unrighteous समनुद्धः one whose mind is even विशिष्यते attains excellence.

He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, and arbitors, upon the hateful, the relatives, and upon the righteous and unrighteous alike.

योगी युञ्जीत सततमात्माचं रहसि स्थितः॥ यकाकी यतचित्तात्मा निराशीरपरित्रहः॥१०॥

VI. 10.

योगी Yogi सतने constantly रहाँव in solitude स्थितः remaining एकाकी alone यनांचित्तात्मा one with body and mind controlled निराशी: free from hope अपिर- अहः free from possession आत्मानं युद्धीत should practise concentration of the heart.

The Yogi should constantly practise concentration of the heart, retiring into solitude, alone, with the mind and body subdued, free from hope and possession.

शुचौ देशे प्रतिष्ठाप्य खिरमासनमात्मनः॥ नात्युच्छितं बातिनीचं चेलाजिनकुशोत्तरम्॥

VI. 11.

सुचौ In the cleanly देशे spot ग्रात्मनः one's own मियरे tirm न not ग्रत्युच्छ्नं too high न not ग्रातिनीचं too low चेलाजिनकुशात्तरं a cloth, a skin and Kusha grass arranged in consecution ग्रास्नं seat प्रतिष्ठाप्य having established,

Having in a cleanly spot established his

seat, firm, neither too high nor too low, made of a cloth, a skin, and Kusha-grass, arranged in consecution,—

grass arranged on the ground; above that, a tiger or dear skin, covered by a cloth.]

तत्रेकाग्रं मनः कृत्वाःयतिचत्तेन्द्रियक्तियः॥ उपविश्यासने युञ्जयाद्योगमात्मविशुद्धये॥१२॥ VI. 12.

तत्र There ग्रासने in the seat उपविश्य sitting मनः mind एकामं one-pointed कृत्वा making यति निद्य- कियः one who has subdued the actions of mind and senses ग्रात्मविशुद्धये for the purification of the heart योगं Yoga युद्धयात् should practise.

There, seated on that seat, making the mind one-pointed, and subduing the action of the imaging faculty and the senses, let him practise Yoga for the purification of the heart.

समं कायशिरोत्रीवं धारयन्नचलं स्थिरः॥ संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥१३॥

VI. 13.

कायशिरोत्रीवं Body, head and neck समं erect प्रचलं still धारयन् holding स्थिरः (being) firm न्वं one's own नासिकायं tip of the nose संग्रेक्ष्य gazing दिशः directions च and ग्रनवलोक्यन् not looking.

Let him firmly hold his body, head and neck erect and still, (with the eye-balls fixed, as-if) gazing at the tip of his nose, and not looking around.

[Gazing at the tip of his nose,—could not be

literally meant here, because then the mind would be fixed only there, and not on the Self: when the eyes are half-closed in meditation, and the eye-balls are still, the gaze is directed, as it were, on the tip of the nose.

प्रशान्तात्मा विगतभीर्बह्मचारिवते स्थितः॥ मनः संयम्य मिचलो युक्तं आसीत मत्परः ॥१४॥ VI. 14.

Serene-hearted विगतभीः प्रशान्तारमा ब्रह्मचारिवते in the vow of a Brahmachari स्थित: established मनः mind संयम्य controlling मञ्जितः thinking on me मत्पर: having me as the supreme goal युक्तः steadfast मासीत should sit.

With the heart serene and fearless, firm in the vow of a Brahmachari, with the mind controlled, and ever thinking of Me, let him sit (in Yoga) having Me as his supreme goal.

युंजनेवं सदात्मानं योगी नियतमानसः॥ शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥ $\nabla \mathbf{L}$ 15.

एवं Thus सदा always आत्मानं mind युंजन् keeping steadfast नियतमानसः one with subdued mind यांगी Yogi निर्वाणपरमां that which culminates in Nirvana (Moksha) मत्संस्यां residing in me शान्ति peace ऋधिगच्छति attains.

Thus always keeping the mind steadfast, the Yogi of subdued mind, attains the peace residing in Me,—the peace which culminates in Nirvana (Moksha).

नात्यश्चतस्तु योगोऽस्ति न चैकान्तमनश्चतः॥ न चातिस्वमशीलस्य जायतो नैव चार्जुन ॥१६॥

VI. 16.

मुर्जुन O Arjuna मृत्यक्षतः of one who eats much न not योगः Yoga म्रस्ति is न not च and एकान्तं at all मनभतः of one who does not eat न not च and मृतिस्वमशीलस्य of one who sleeps much न not च and एव verily जायतः of the wakeful.

(Success in) Yoga is not for him who eats too much or too little—nor, O Arjuna, for him who sleeps too much or too little.

The Yogashastra prescribes: "Half (the stomach) for food and condiments, the third quarter) for water, and the fourth should be reserved for free motion of air."

युक्ताहारिवहारस्य युक्तचेष्टस्य कर्मसु॥ युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥१७॥ VI. 17.

युक्ताहारिवहारस्य Of one who is moderate in eating and recreation (such as walking &c.) कर्मसु in actions युक्तचेष्टस्य of one who is moderate in effort (for work) युक्तस्वमावबोधस्य of one who is moderate in sleep and wakefulness दु:खहा destructive of misery बागः Yoga भवति becomes.

To him who is temperate in eating and recreation, in his effort for work, and in sleep and wakefulness, Yoga becomes the destroyer of misery.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ॥ निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

VI. 18.

यदा When विनियतं completely controlled चित्तं mind सात्म्नि in the Self एव verily अवितिष्ठते rests

तदा then सर्वकामेभ्यः from all desires निष्पृहः free from longing युक्तः steadfast इति this उच्यते is said.

When the completely controlled mind rests serenely in the Self alone, free from longing after all desires, then is one called steadfast, (in the Self).

चथा दीपो निवातस्यो नेंगते सोपमा स्मृता॥ योगिनो यतचित्तस्य युंजतो योगमात्मनः॥१६॥

यथा As निवातस्य: placed in a windless spot दीपः lamp न not इंगते flickers ग्रात्मनः of the Self योगं concentration युजतः of the practising one यत- चित्तस्य of one with subdued mind योगिनः of the Yogi सा that उपमा simile स्मृता is thought.

"As a lamp in a spot sheltered from the wind, does not flicker,"—even such has been the simile used for a Yogi of subdued mind, practising concentration in the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया॥
यत्र चैवात्मनात्मानं पश्यत्रात्मिनि तुष्यति॥२०॥
सुखमात्यन्तिकं यत्तद्धुद्धित्राह्यम्तान्द्रियम्॥
वेत्ति यत्र न चैवायं स्थितश्चलति तत्वतः॥२१॥
यं बच्च्वा चापरं लामं मन्यते नाधिकं ततः॥
यस्मिन्स्थितो न दुःखेन गुरुगापि विचाल्यते॥२२॥
तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्॥
स निश्चयेन योक्तव्यो योगोऽनिर्विग्गाचेतसा॥२३॥

VI. 20.

यत In which state योगसेवया by the practice of

concentration निरुद्धे absolutely restrained वित्तं mind उपरमते attains quietude यत्र in which state च and ग्रात्मना by self ग्रात्मानं the Self पश्यन् seeing ग्रात्मनि in the Self एव alone तुष्यति is satisfied.

VI. 21.

(यत्र Where) अयं this यत्तत् that which आत्यन्तिकं infinite बुद्धिमाहां percesved by the intellect अतीन्द्रियं transcending the senses सुखं bliss वेत्ति knows यत्र where च and स्थितं established तस्वतः from one's real state न not चलति departs.

VI. 22.

यं Which लड्ड्या having obtained ततः from that प्रियंतं superior ग्रपरं other लाभे acquisition न not मन्यते is regarded यस्मिन् in which स्थितः established गुरुणा by great दुःखेन sorrow ग्रपि even न not विचाल्यते is moved.

VI. 23.

तं That दु खसंयोगिवयोगं a state of severance from the contact of pain योगसंज्ञितं called by the name of Yoga विद्यात् should know अनिर्विगणचेतसा with undepressed heart सः that योगः Yoga निश्चयेन with perseverance योक्तब्यः should be practised.

When the mind, absolutely restrained by the practice of concentration, attains quietude, and when seeing Self by the self, is satisfied in his own Self; when he feels that infinite bliss—which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, no other acquisition is regarded superior to that, and where established, he is not moved even by heavy sorrow;—let that be known as

the state, called by the name of Yoga,—a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart.

Which is perceived....intellect: Which the purified intellect can grasp independently of the senses. When in meditation, the mind is deeply concentrated, the senses do not function, and are resolved into their cause,—that is, the mind, and when the latter is steady, so that there is only the intellect functioning, or in other words, cognition only exists, the indescribable Self is realised.]

संकल्पत्रभवान्कामां स्त्यक्तवा सर्वानशेषतः ॥ मनसंविन्द्रियत्रामं विनियम्य समंततः ॥२४॥

VI. 24.

संकल्पप्रभवान् Born of Sankalpa सर्वान् all कामान् desires ग्रोबनः without reserve त्यक्ला abandoning मनसा by mind एव alone समंतनः from all sides इंन्द्रियमानं group of senses विनियम्य completely restraining,

Abandoning without reserve all desires born of Sankalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions,

शनैःशनैरुपरमेहुद्धा धृतिगृहीतया॥ आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् २५

भृतिगृहीतया Set in patience बुद्ध्या by the intellect मनः mind ग्रात्नसंस्यं placed in the Self कृत्वा making शनेः शनेः by degrees उपरमेत् should attain quietude न not किचित् anything श्रीप even चिन्तयेत् should tuink.

With the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything.

यतो यतो निश्चरति मनश्चेचलमस्थिरम् ॥ ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

VI. 26.

चंचलं Restless म्रास्थिरं unsteady मनः mind यतः सनः from whatever (reason) निश्चरित wanders away ननः ननः from that एतन् this (मनः mind) नियम्य curbing मान्मनि in the Self एव alone वशं subjugation नयन् should bring.

Through whatever reason the restless, unsteady mind wanders away, let him curbing it from that, bring it under the subjugation of the Self alone.

त्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ॥ उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

VI. 27.

प्रशान्तमनसं One of perfectly tranquil mind आन्तरजसं one whose passions are quieted ग्राक्तन्मधं one who is free from taint ज्ञह्मभूतम् Brahman-hecome एनं this योगिनं Yogin हि verily उनमं supreme सुद्धं bliss उपेति comes.

Verily, the supreme bliss comes to that Yogi, of perfectly tranquil mind, and passions quieted, Brahman-become, and freed from taint.

[Brahman-become i. e., one who has realised that all is Brahman.

Taint—of good and evil.]

युंजन्नेवं सदात्मानं योगी विगतकलमपः॥ सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्चते॥२८॥

VI. 28.

एवं Thus सदा constantly श्रात्नानं mind युंजन् engaging विगतकलम्पः freed from taint योगी Yogi मुग्दिन easily ब्रह्मलंस्पर्शे generated by the contact with Brahman श्रत्यन्तं intense सुखं bliss श्रश्नुते attains.

The Yogi freed from taint (of good and evil), constantly engaging the mind thus, with case attains the infinite bliss of contact with Brahman.

मर्वभूतस्यमात्मानं सर्वभूतानि चात्मिन ॥ ईच्ते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२६॥

* VI. 29.

योगयुक्तात्मा One whose heart is steadfast in Yoga मर्वत्र everywhere समदर्शनः one who sees the same श्रात्मानं Self सर्वभृतस्यं abiding in all beings सर्वभृतातिः beings च and श्रात्मनि in the Self ईत्तृते sees.

With the heart concentrated by Yoga, with the eye of even-ness for all things, he beholds the Self in all beings and all beings in the Self.

यो मां पश्यति सर्वेत्र सर्वे च मिय पश्यति॥ तस्याहं न प्रगाश्यामि स च मे न प्रगाश्यति॥३०॥

VI. 30.

यः Who मां me सर्वत्र everywhere पश्यित sees मिये in me च and सर्वे everything पश्यित sees तस्य his to him) ग्रहं I न not प्राश्यामि vanish सः he च and में my to me) न not प्राश्यित vanishes.

He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him.

[Separated, i. e., by time, space, or anything intervening.]

सर्वभूतिस्थतं यो मां भजत्येकत्वमास्थितः॥ सर्वथा वर्तमानोऽपि स योगी मिय वर्तते॥३१॥

VI. 31.

यः Who सर्वभूतिस्थितं dwelling in all beings मां me एकत्वं unity ग्रास्थितः established भजित worships सर्वथा in every way वर्त्तमानः remaining ग्रापि even सः that योगी Yogi मिथ in me वर्तते abides.

He who worships Me, dwelling in all beings, being established in unity, whatever his mode of life, that Yogi abides in Me.

[Worships Me: realises Me as the Self of all.

Established in unity, i. e., having resolved all duality in the underlying unity.]

म्रात्मीपम्येन सर्वत्र समं पश्यति योऽर्जुन ॥ सुखं वा यदि वा दुःखं स योगी परमो मतः॥३२॥

VI. 32.

त्रर्जुन O Arjuna यः who सर्वत्र everywhere सुखं pleasure वा or यदि if वा or दुःखं pain आत्मीपम्येन by comparison with himself समं the same पश्यति sees सः that योगी Yogi परमः highest मतः is regarded.

He who judges of pleasure or pain everywhere, by the same standard, as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.

Seeing that whatever is pleasure or pain to himself, is alike pleasure or pain to all beings, he, the highest of Yogins, wishes good to all and evil to none,—he is always harmless and compassionate to all creatures.]

श्रर्जुन उवाच **॥**

योऽयं योगस्त्वया प्रोक्तः साम्येन्स्मधुसूदन॥ एतस्याहं न पश्यामि चंचलत्वातिस्यति स्थिराम् ३३

VI. 33.

ग्रर्जुनः Arjuna उवाच said:

मधुसूदन O slayer of Madhu त्वया by thee साम्बन by unity or evenness यः which ग्रयं this योगः Yoga मोक्तः said एतस्य its स्थिगं lasting स्थितं endurance चंचलत्वात् from restlessness ग्रहं I न not प्रयामि see.

Arjuna said:

This Yoga which has been taught by Thee, O slayer of Madhu, as characterised by evenness, I do not see (the possibility of) its lasting endurance, owing to restlessness (of the mind).

चंचलं हि मनः कृष्ण प्रमाथि वलवदृढम् ॥ तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥ VI. 34.

कृष्ण O Krishna हि verily मनः mind चंच्लं restless मसायि turbulent वलवत् strong हढं unyielding ग्रहं ि तस्य of that निग्रहं control वायोः of the wind इव like सुद्धारं difficult to do मन्ये regard.

Verily, the mind, O Krishna, is restless, turbulent, strong, and unyielding; I regard it quite as hard to achieve its control, as that of the wind.

['Krishna,' is derived from 'Krish,' to scrape: Krishna is so called, because He scrapes or draws away all sins and other evils from His devotees.]

श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुनियहं चलम् ॥ अभ्यासेन तु कौन्तेय वैराग्येशा च गृह्यते ॥३५॥

VI. 35.

श्रीभगवान् The Blessed Lord उवाच said:

महाबाहों O mighty-armed मनः mind दुर्नियहं difficult of control चलं restless असंशयं undoubtedly तु but कोन्तेय O son of Kunti अभ्यासन by practice नैराग्येण by renunciation च and गृह्यते is restrained.

The Blessed Lord said:

Without doubt, O mighty-armed, the mind is restless, and difficult to control; but through practice and renunciation, O son of Kunti, it may be governed.

C. f. Patanjali I. 12.

Practice: Earnest and repeated attempt to make the mind steady in its unmodified state of Pure Intelligence, by means of constant meditation upon the chosen Ideal.

Renunciation: Freedom from desire, for any pleasures, seen or unseen, achieved by a constant perception of evil in them.

असंयतात्मना योगो दुष्प्राप इति मे मितः॥ वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः॥३६॥

VI. 36.

श्रयंयतात्मना By a man of uncontrolled self योगः Yoga दुष्प्राप hard to attain इति this मे my मितः conviction वश्यात्मना by the self-controlled one तु

ेधा उपायत: by right means यतता by the striving one स्रवाप्तुं to obtain शक्य: possible.

Yoga is hard to be attained by one of uncontrolled self: such is my conviction; but the self-controlled, striving by right means, can obtain it.

अर्जुन उवाच ॥

अर्थातः श्रद्धयोपेतो योगाचिलितमानसः॥ अप्राप्य योगसंसिद्धि कांगति कृष्णा गच्छति॥३७॥

YI. 37.

म्रर्जुनः Arjuna उवाच said:

कृत्य Krishna श्रद्धया by Shraddhâ उपेन: possessed श्रयानः uncontrolled योगात् from Yoga जलितमानसः me whose mind wanders away योगसंसिद्धं perfection in Yoga श्रप्राप्य not gaining कां which गति end गन्धित meets.

Arjuna said:

Though possessed of Shraddhá but unable to control himself, with the mind wandering away from Yoga, what end does one, failing to gain perfection in Yoga, meet, O Krishna?

किन्नोभयविभ्रष्टिशस्त्रिमिन नश्यति॥ अप्रतिष्ठो महावाहो विमृदो ब्रह्मगाः पथि॥३८॥

VI. 38.

महावाहों () mighty-armed ब्रह्मणः of Brahman पश्चि in the path विमृदः deluded अप्रतिष्ठः supportless उभयविश्वष्ठः fallen from both किन्न rent ग्रश्चे cloud इव like न not नश्यति perishes कचिन particle implying question.

Does he not, fallen from both, perish, without

support, like a rent cloud, O mighty-armed, deluded in the path of Brahman?

Fallen from both: That is, from both the paths of knowledge and action.]

्यत्नमे संशयं कृष्णा च्छेनुमहस्यशेषतः ॥ न्यद्न्यः संगयस्यास्य च्छेत्ता न ह्युपपद्यते ॥३६॥

VI. 39.

कृद्या () Krishna में my एतन् this संशयं doubt ग्रेशपनः completely चें कुं to dispel ग्रईसि art justified त्वस्यः जिया thee ग्रस्य of this संशयस्य doubt च्छेत्रा dispeller ज not हि verily उपपयोत is fit.

This doubt of mine, O Krishna, Thou shouldst completely dispel; for it is not possible for any but Thee to dispel this doubt.

[Since there can be no better teacher than the "Immiscient Lord.]

श्रीमगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्त्रस्य विद्यते॥ नहि कल्यागाकृत्कश्चिदुर्गति तात गच्छति॥४०॥

VI. 40.

श्रीभगवान् The Blessed Lord उवाच said:

यार्थ () son of Prithâ न not एव verily इह here न not आमुत्र hereafter तस्य his विनाश: destruction विद्यान is न्तान () my son हि verily कल्यागाकृत doer of good कश्चित् any दुर्गीति bad state, hence grief न not मन्द्राति goes.

The Blessed Lord said:

Verily, O son of Prithâ, there is destruction for him, neither here nor hereafter: for, the doer of good, O my son, never comes to grief. Tata—son. A disciple is looked upon as a son, Arjuna is thus addressed having placed himself in the position of a disciple to Krishna.]

प्राप्य पुरायकृतां हो का नुषित्वा शाश्वतीः समाः ॥ शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

VI. 41.

योगभ्रष्टः One fallen from Yoga पुरायकृतां of the righteous लोकान् worlds प्राप्य having attained शाश्वतीः eternal समाः years उषित्वा having dwelt श्रचीनां of the pure श्रीमतां of the prosperous गेहे in the home श्रीभजायते reincarnates.

Having attained to the worlds of the righteous, and dwelling there for everlasting years, the fallen in Yoga, reincarnates in the home of the pure and the prosperous.

[Everlasting years—not absolutely, meaning a very long period.]

अथवा योगिनामेव कुले भवति भीमताम्॥ एतद्धि दुर्लभतरं लोके जन्म यदी हशम्॥४२॥

VI. 42.

श्रयवा Or धीमतां of the wise योगिनां of the Yogis एव verily कुले in the family भवाते is born ईट्शं such यन which जन्म birth एतन् this हि verily लोके in the world दुर्लभतरं very rare to obtain.

Or else he is born into a family of wise Yogis only; verily, a birth such as that, is very rare to obtain in this world.

[Very rare: more difficult than the one mentioned in the preceding sloka.]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ॥ यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

VI. 43.

तच There पौर्वदोहिकं acquired in his former body मं that बुद्धिसंयोगं union with intelligence लभते gains कुरुनन्दन O son of the Kurus च and ततः than that भूयः more संसिद्धौ for perfection यतने strives.

There he is united with the intelligence acquired in his former body, and strives more than before, for perfection, O son of the Kurus.

[Intelligence—Samskara: Store of experience in the shape of impressions and habits.

Strives.... perfection: Strives more strenuously to attain to higher planes of realisation than those acquired in his former birth.]

पूर्वाभ्यासेन तेनैव हियते हावशोऽपि सः ॥ जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

VI. 44.

तेन By that एव verily पूर्वाभ्यासेन previous practice अवशः helpless अपि even सः he हित्रते is borne योगस्य of Yoga जिज्ञासुः enquirer अपि even शब्दब्रह्म Word-Brahman (the Vedas) अतिवर्तते goes beyond.

By that previous practice alone, he is borne on in spite of himself. Even the enquirer after Yoga, rises superior to the performer of Vedic actions.

[Borne on in spite of himself: carried to the goal of the course which he marked out for himself in his last incarnation, by the force of his former Samskâras, though he might be unconscious of them—or even unwilling, to pursue it, owing to the interference of some untoward Karma.

Rises &c: lit. goes beyond the Word-Brahman, i. e., the Vedas.]

प्रयत्नाद्यतमानस्तु योगी संशुद्ध कि विवषः॥ अनेकजन्मसंसिद्ध स्ततो याति परां गतिम्॥४५॥

VI. 45.

तु but प्रयक्षात with assiduity यतमानः striving योगी Yogi संशुद्धकित्विषः purified of taint भ्रतेकजन्मसंसिद्धः perfected through many births तनः then परां supreme गति goal याति attains.

The Yesi striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal.

तपस्ति इयोऽधिको योगी ज्ञानि इयोऽपि मतोऽधिकः किर्मि इयश्चाधिको योगी तस्माद्योगी भवार्जुन ४६ VI. 46.

योगी Yogi तपस्तिभ्यः than ascetics अधिकः superior ज्ञानिभ्यः than the learned अपि even आधिकः superior कार्मिभ्यः than the performers of action च and योगी Yogi अधिकः superior मतः deemed तस्मात् therefore अर्जन U Arjuna योगी Yogi भन be.

The Yogi is regarded as superior to those who practise asceticism, also to those who have obtained wisdom (through the Shàstras). He is also superior to the performers of action, enjoined in the Vedas). Therefore, be thou a Yogi, O Arjuna!

Wiedem: Knowledge from precepts, but not direct insight into the Divine Truth.

योगीनामिप सर्वेषां मद्रतेनान्तरात्मना ॥ श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

VI. 47.

यः Who भद्रावान् endued with Shraddha महतन

absorbed in me ग्रन्तरात्मना with inner self मां me भजते worships सः he में by me सर्वेषां of all योगीनाम् Yogis ग्रांप even युक्ततमः most steadfast मतः regarded.

And of all Yogis, he who with the inner self merged in Me, who with Shraddha devotes himself to Me, is considered by Me, as the most steadfast.

[Of all Togis—of all Yogis he who devotes himself to the All-pervading Infinite, is superior to those who devote themselves to the lesser ideals, or gods, such as Vasu, Rudra, Aditya, etc.]

इति ध्यानयोगो नाम षष्टोऽध्यायः॥

The end of the sixth chapter, designated THE WAY OF MEDITATION.

Srimad-Bhagavad-Gita.

॥ सप्तमोऽध्यायः॥

SEVENTH CHAPTER

श्रीभगवानुवाच॥

मय्यासक्तमनाः पार्थ योगं युंजन्मदाश्रयः॥ श्रमंशयं समग्रं मां यथा ज्ञास्यसि तच्कृणु॥१॥

VII. I.

श्रीभगवान् The Blessed Lord उवाच said:

पार्थ O son of Prithâ मिश्र in me ग्रासन्तमनाः with mind intent on me मदाश्रयः taking refuge in me योगं Yoga युंजन् practising समग्रं wholly मां me ग्रसंशयं doubtless यथा how ज्ञास्यसि shall know तन् that शृशु hear.

The Blessed Lord said:

With the mind intent on Me, O son of Yrithâ, taking refuge in Me, and practising Yoga, how thou shalt without doubt know Me fully, that do thou hear.

Fully i. e., possessed of infinite greatness, strength, power, grace, and other infinite attributes.

आनं तेऽहं सविज्ञानिमदं वक्ष्याम्यशेषतः॥ अज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते॥२॥

VII. 2.

श्रहें I ते to thee सिवज्ञानं combined with realisation इदं this ज्ञानं knowledge श्रशेषतः in full वस्थानि shall tell यत् which ज्ञात्वा having known इह here भ्यः more श्रन्यत् anything else ज्ञातव्यं what ought to be known न not श्रवशिष्यते remains.

I shall tell you in full, of knowledge, speculative and practical, knowing which, nothing more here remains to be known.

[Nothing more—because he who knows the Reality, becomes Omniscient.]

मनुष्याणां सहस्रेषु कश्चिद्यति सिद्धये॥ यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥३॥ VII. 3.

मनुष्याणां Of men सहस्रेषु among thousands कश्चित् some one सिद्धये for perfection यतित strives यतनां of the striving ones सिद्धानां of the blessed ones ऋषि even कश्चित् some one मां me तस्वतः in reality विन्दि knows.

One, perchance, in thousands of men, strives for perfection; and one, perchance, among the blessed ones, striving thus, knows Me in reality.

[The Blessed: Siddhanam—this word literally means the perfected ones—but here it means only those who acquiring good Karma in a past incarnation, strive for freedom in this life.]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ॥ अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥ VII. 4.

भूमिः Earth ग्रापः water ग्रनलः fire वायुः air खं ethe!

मनः mind बुद्धिः intellect एव verily श्रहंकारः egoism च and इति thus इयं this में my अष्टधा eightfold भित्रा divided प्रकृतिः Prakriti, the Maya belonging to the Ishwara.

Bhumi (earth), Apa (water), Anala (fire), Vâyu (air), Kham (ether), mind, intellect, and egoism: thus is My Prakriti divided eightfold.

The raison d'être of this reduction of matter into five elements, is quite different from that conceived by modern science. Man has five sensesonly, just five ways in which he can be affected by matter, therefore his perception of matter cannot be divided further. The five elements are of two kinds, subtle and gross. The gross state is said to be formed by taking half of a subtle element,. and adding the to it, of each of the rest: e.g., gross Akâsha = 1 subtle Akâsha + 1 th subtle Vâyu, + 1sth subtle Tejas, + 1sth subtle Apah, + 1sth subtle Bhumi. Then again, the ether, air, light, water, and earth of modern science, do not answer to the five elements of Hindu philosophy. Akâsha is just sound-producing agency. From Akâsha rise Vâyu, having the properties of sound and touch. From Vâyu springs Tejas, possessing the property of visibility, as well as those of its predecessors. From Tejas rises Apah, combining with the above properties its distinctive feature, flavour. Bhumi comes from Apah, bringing the property of smell to its inheritance.

अपरेयमितस्वन्यां प्रकृतिं विद्धि मे पराम् ॥ जीवभूतां महावाहो ययेदं धार्यते जगत्॥५॥

VII. 5-

त But इसं this अपरा lower इतः from this अन्यां different जीव्यतां the very life-element मे my परां higher भक्तानं Prakriti विद्धि know महावाहो O mighty-armed खया by which इदं this जगत् universe धार्यते is sustained.

This is the lower (Prakriti). But different from it, know thou, O mighty-armed, My higher Prakriti—the principle of self-consciousness, by which this universe is sustained.

[The former Prakriti is lower, being productive of evil, itself constituting the bondage of Samsâra.]

पतद्योनीनि भूतानि सर्वागीत्युपधारय।। अहं कृत्सस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

VII. 6.

सर्वाणि All भूतानि beings एतत्योनीनि those of which these two (Prakritis) are the womb इति this उपधार्य know ऋहं I कृत्सस्य of the whole जगनः universe प्रभवः source तथा and also प्रलयः dissolution.

Know that these (two Prakritis) are the womb of all beings. I am the origin and dissolution of the whole universe.

[I am the origin &c: In Me the whole universe originates and dissolves, as everything springs from My Prakriti.]

मतः परतरं नान्यितकचिदस्ति धनंजय ॥ मिय सर्वमिदं प्रोतं सूत्रे मिरागणा इव ॥७॥

VII. 7.

धनंजय O Dhananjaya मत्तः than me परतरं higher मन्यत् else किंचित् aught न not ग्रस्ति is सूत्रे in a thread मिशागणाः a row of jewels इत like इदं this सर्वे all मिशा in me प्रोतं is strung.

Reyond Me. O Dhananjaya, there is naught. All this is strung in Me, as a row of jewels on a thread.

Berned Me—there is no other cause of the universe tut Me.

रमोऽहमण्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः॥ प्रमावः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

VII. 8.

कीन्तेय O son of Kunti स्रहं I स्रप्तु in waters रसः का मार्भ श्राशिस्थेयोः in moon and sun सभाः radiance महेंबेदेयु in all the Vedas प्रणवः syllable Om स्व in Andrea शहदः sound नृषु in men पोरुषं humanity स्रस्मि

I am the sapidity in waters, O sun of Kunti; I the radiance in moon and sun; I am the spllable Om in all the Vedas, sound in Akasha, and the Indwelling in mankind.

Inducting—Paurusham: the state of the Purusham Induction: the Induction of the Self makes the human-ness in mankind.

in Me as essence, all these are woven, as being Me manifestations.

पुगयो गंधः पृथिव्यां च तेजश्चास्मि विभावसौ ॥ जीवनं सर्वभूतेषु तपश्चास्मि तपिखेषु ॥६॥

VII. 9.

च And पृथिन्यां in earth पुरादः sacred तन्धः fragrance च and विभावतो in fire तेजः brilliancy सर्व-भूनेषु in all beings जीवनं life च and तपस्तिषु in ascetics तपः austerity श्रस्मि (I) am.

I am the sacred fragrance in earth, and the

brilliance in fire am I; the life in all beings, and the austerity am I in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्॥ बुद्धिबुद्धिमतामस्मि तेजस्तेजस्विनामहम्॥१०॥

पार्थ O son of Pritha मां me सर्वभूतानां of all beings सनातनं eternal वीजं seed विद्धि know बुद्धिमतां of the intelligent बुद्धि: intellect तेजिस्वनां of the heroic तेजः heroism ग्रहं I ग्रहिम am.

Know Me, O son of Prithâ, as the eternal seed of all beings. I am the intellect of the intelligent, and the heroism of the heroic.

वलं बलवतामस्मि कामरागविवार्जितम्॥ धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्वभ ॥११॥

VII. 11.

भरतर्षभ O bull among the Bhâratas (ग्रहं I) वलवतां of the strong कामरागाविवार्जितं devoid of desire and attachment वलं strength ग्रास्म am भूतेषु in beings धर्माविरुद्धः unopposed to Dharma कामः desire ग्रास्म (I) am.

Of the strong, I am the strength devoid of desire and attachment. I am, O bull among the Bhâratas, desire in beings, unopposed to Dharma.

[Desire—Kâma: thirst for objects not present to the senses.

Attachment—Råga: for those presented to the senses.

Unopposed to Dharma: the desire simply for the bare maintenance of life, certainly not that

ये चेव सात्विका भावा राजसास्तामसाश्च ये॥ मत्त एवेति तान्विद्धि न त्वहं तेषु ते मिय ॥१२॥ VII. 12.

य Whatever च and एव verily सात्विकाः belonging to Sativa भावाः states च and य whatever राजसाः belonging to Rajas तामसाः belonging to Tamas तान them मत्तः proceeding from me एव verily इति this विद्धि know तु but ग्रहं । तेषु in them न not ते they मिंग in me.

And whatever states pertaining to Sattva, and those pertaining to Rajas, and Tamas, know them to proceed from Me alone; still I am not in them, but they are in Me.

All things are in Him, yet not He in them. Logically, this can only happen in super-imposition through illusion: as that of a ghost seen in the stump of a tree; the ghost is in the stump, from the point of view of the man in the dark, but the stump is never in the ghost. Similarly the universe is super-imposed on the Lord, seen in His place through Maya, but He is not in it. The Lord returns to the same teaching in Chap. IX. 4. 5.

त्रिभिर्गुस्यमेथेर्भावेरेभिः सर्वमिदं जगत्॥ मोहितं नाभिजानाति मामेश्यः परमञ्ययम्॥१३॥

VII. 13.

एभि: By these त्रिभि: three गुगामैयः composed of Gunas भावेः states मोहितं deluded इदं this सर्वे all जगत् world एभ्यः from them परं distinct ग्रन्थयं immutable मां me न not ग्रभिजानाति knows.

Deluded by these states, the modifications

of the three Gunas (of Prakriti), all this world does not know Me, beyond them, and immutable.

देवी होषा गुगामयी मम माया दुरत्यया॥ मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥१४॥

VII. 14.

हि Verily एषा this गुणमयी constituted of Gunas देवि divine मम my माया illusion दुरत्यया difficult to cross over य who माम एव me only प्रपद्यन्ते take refuge (in) ते they एतां this मायां illusion तरान्त get across.

Verily, this divine illusion of Mine, constituted of the Gunas, is difficult to cross over; those who devote themselves to Me alone, cross over this illusion.

[Divine: transcending human perception.

Devote.....alone: Abandoning all formal religion (Dharma) completely take refuge in Me, their own Self, the Lord of Illusion.]

न मां दुष्कृतिनोमूढाः प्रपद्यन्ते नराधमाः॥ माययापहृतज्ञाना आसुरं भावमाश्रिताः॥१५॥

VII. 15.

दुष्कृतिनः evil-doers मृहाः the deluded नराधनाः the lowest of men नायया by Mâyâ अपहतज्ञानाः deprived of discrimination आसुरं belonging to Asura भावं way आश्रिताः those who have followed नां me न not अपद्यन्ते devote themselves.

They do not devote themselves to Me,—the evil-doers, the deluded, the lowest of men, deprived of discrimination by Maya, and following the way of Asuras.

Way of Asuras, i. e., cruelty, untruth, and the like.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ॥ आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

VII. 16.

भरतर्षभ O bull among the Bhâratas ग्रर्जुन O Arjuna चतुर्विधाः four kinds सुकृतिनः virtuous जनाः people ग्रातः the distressed जिल्लासः the seeker for knowledge ग्रर्थार्थां the seeker for enjoyment च and ज्ञानी the wise मां me भजन्ते worship.

Four kinds of virtuous men worship Me, O Arjuna,—the distressed, the seeker for knowledge, the seeker for enjoyment, and the wise, O bull among the Bhâratas.

Seeker for enjoyment: One who wishes for objects of enjoyment, both here and hereafter.

The Wise: One who has forsaken all desires, knowing them to arise from Maya.]

तेषां ज्ञानी नित्ययुक्त एक् भक्तिर्विशिष्यते॥ प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥१७॥

VII. 17.

तेषां Of them नित्ययुक्तः ever-steadfast एकभक्तिः whose devotion is to the One ज्ञानी the wise विशिष्यते excels हि verily ग्रहम् I ज्ञानिनः of the wise ग्रत्यर्थे supremely प्रियः dear सः he च and मम my प्रियः dear.

Of them, the wise man, ever-steadfast, (and fired) with devotion to the One, excels; for supremely dear am I to the wise, and he is dear to Me,

इदाराः सर्व एवेते ज्ञानी त्वात्मैव मे मतम् ॥

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम १८ VII. 18.

एते These सर्वे all एव surely उदारा: noble तु but सानी the wise ग्रात्मा Self एव very में my मतं conviction हि verily युक्तात्मा steadfast-minded सः he ग्रात्मां the supreme गति goal मां me एव verily ग्रास्थित: is established.

Noble indeed are they all, but the wise man I regard as my very Self; for with the mind steadfast, he is established in Me alone, as the supreme goal.

बहूनां जन्मनामन्ते शानवान्मां प्रपद्यते ॥ वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१६॥ VII. 19.

वहनां Of many जन्मनां of births म्रन्ते at the end नानवान् the wise मां me वासुदेवः Vâsudeva सर्वे all इति thus प्रपद्यते resorts सः that महात्मा the great soul सद्र्लभः very rare.

At the end of many births, the man of wisdom takes refuge in Me, realising that all this is Vàsudeva, (the innermost Self). Very rare is that great soul.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः॥ तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

VII. 20.

तै: तै: By this or that कामै: (by) desires हतज्ञानाः those deprived of discrimination तं तं this or that नियमं rite ग्रास्थाय having followed स्वया प्रकृत्या by their own nature नियताः led ग्रन्यदेवताः other gods भ्रष्यन्ते worship.

Others again, deprived of discrimination by this and that desire, following this or that rite, devote themselves to other gods, led by their own natures.

[Own natures: Samskâras acquired in previous lives.]

यो यो यां ततुं भक्तः श्रद्धयार्चितुमिच्छति॥ तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥२१॥ VII. 21.

यः यः Whatever भक्तः devotee यां यां whatsoever तनुं form श्रद्धया with Shraddhâ श्रिचितुं to worship इच्छति desires तस्य तस्य of him ताम् that एव surely श्रद्धां Shraddhâ ग्रहं I ग्रचलां unflinching विद्धामि make.

Whatever a devotee seeks to worship with Shraddhà, what form soever that Shraddhá of his,—that do I make unwavering.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ॥ खभते च ततः कामान्मयैव विहितान्हि तान् ॥२२॥ VII. 22.

सः He तया with that श्रद्धया (by) Shraddhá युक्तः endued तस्य of it श्राराधनं worship ईहते engages in च and ततः from that नया by me एव surely विहितान् dispensed तान् those कामान् desires हि verily लभते gains.

Endued with that Shraddhâ, he engages in the worship of that, and from it, gains his desires,—those being verily dispensed by Me alone.

अन्तवत्तु फलं तेषां तद्भवत्यरूपमेश्वसाम् ॥ देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

VII. 23.

तु But ग्रन्पमेधसां तेषां of those of little understanding तत् that फलं fruit ग्रन्तवत् limited भवति becomes देवयजः the worshippers of Devas देवान् Devas यान्ति go महन्ताः my devotees माम् me ग्राप too यान्ति attain.

But the fruit, (accruing) to these men of little understanding is limited. The worshippers of Devas go to the Devas; My devotees too come to Me.

These men of little understanding: Though the amount of exertion is the same (in the two kinds of worship), these people do not take refuge in Me, so that they may attain infinite results.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः॥ परं भावमजानन्तो ममाव्ययमनुत्तमम्॥२४॥

VII. 24.

श्रृबुद्धयः The foolish मम my श्रृब्ययं immutable श्रृन्तमं unsurpassed परं supreme भावं nature श्रृजानन्तः not knowing श्रृब्यक्तं the unmanifested मां me व्यक्तिं manifestation श्रापत्रं come मन्यन्ते regard.

The foolish regard Me as (only) the unmanifested come into manifestation, not knowing My supreme state,—the Immutable and transcendental.

The ignorant take Me as an ordinary mortal, assuming embodiment from the unmanifested state, like all other men, being impelled by the force of past Karma. This is due to their ignorance of My real nature, hence they do not worship the One without a second.]

नाहं प्रकाशः सर्वस्य योगमायासमावृतः॥

मृदोऽयं नाभिजानाति लोको मामजमव्ययम्॥२५॥ VII. 25.

ग्रहं I योगमायासमावृत: veiled by Yoga-Maya i. e., illusion born of Yoga or the union of three Gunas सर्वस्य to all प्रकाश: manifest मूढ: the deluded ग्रयं this जोक: world ग्रजं the unborn ग्रन्थं the immutable नां me न not ग्रामिजानाति knows.

Veiled by the illusion born of the congress of the Gunas, I am not manifest to all. This deluded world knows Me not, the Unborn, the Immutable.

वंदाहं समतीतानि वर्तमानानि चार्जुन॥ भविष्याणि च भूतानि मां तु वेद न कश्चन॥२६॥ VII. 26.

श्रज़िन O Arjuna समतीतानि the past च and वर्तमानानि the present भविष्याणि the future च and भूतानि beings श्रहं I वेद know नु but मां me कश्चन any one न not वेद knows.

I know, O Arjuna, the beings of the whole past, and the present, and the future, but Me none knoweth.

This Wga-maya spread over the Lord, which wells the understanding of others in recognising Him. does not obscure His own knowledge, as it is His. and He is the wielder of it,—just as the grantour. Maya; caused by a juggler (Mayavin) dies hat obstruct his own knowledge. This illusion which binds others, cannot dim His vision.]

इच्छाद्वेषसमुत्येन द्वन्द्वमोहेन भारत॥ सर्वभूतानि संमोहं सर्गेन्चीन् परन्तप॥२७॥

VII. 27.

परन्तप O Scorcher of foes भारत O descendant of Bharat सर्गे at birth इच्छोद्देषसमुत्थन arisen from desire and aversion द्रन्द्रमोहेन by the delusion of the pairs of opposites सर्वभृतानि all beings संमोहं delusion यान्ति go.

By the delusion of the pairs of opposites, arising from desire and aversion, O descendant of Bharata, all beings fall into delusion at birth, O scorcher of foes.

[To one whose mind is subject to the dualistic delusion, caused by the passions of desire and aversion, there cannot indeed arise a knowledge of things as they are, even of the external world; far less can such an intellect grasp the transcendental knowledge of the innermost Self.]

येषां त्वन्तगतं पापं जनानां पुरायकर्मशाम् ॥ ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दढवताः ॥२८॥

VII. 28.

तु But पुरायकर्मगां of men of virtuous deeds येषां whose जनानां of men पापं sin अन्तगतं is at an end दून्द्र-मोहनिर्मुक्ताः freed from the delusion of the pairs of opposites ने they हडब्रताः men of firm resolve मां me भजन्ते worship.

Those men of virtuous deeds, whose sin has come to an end,—they freed from the delusion of the pairs of opposites, worship Me with firm resolve.

जरामरणमोत्ताय मामाश्रित्य यतन्ति ये॥ ते ब्रह्मतद्भिदुः कृत्स्त्रमध्यात्मं कर्म चाखिलम्॥२६॥ VII. 29.

जरामरणमोचाय For freedom from old age and

death मां in me आश्रिय having taken refuge ये who यन्नि strive ने they तत् that ब्रह्म Brahman कृत्स्नं the whole अध्यान्मं Adhyâtma अखिलं the entire कर्म Karma च and विदः know.

Those who strive for freedom from old age and death, taking refuge in Me,—they know Brahman, the whole of Adhyàtma, and Karma in its entirety.

They know) the whole of Adhyātma: They realise in full the Reality underlying the innermost individual Self.

साधिभूताधिदेवं मां साधियज्ञं च ये विदुः॥ प्रयागाकालेऽपि च मां ते विदुर्युक्तचेतसः॥३०॥ VII. 30.

ब Who च and मां me साधिभृतं साधिदैवं साधियज्ञं च with Adhibhuta. Adhidaiva, and Adhiyajna विदु: know ने they युक्त चेतसः steadfast in mind प्रयाणकाले at the time of death श्रीप even मां me विदु: know.

Those who know Me with the Adhibhuta, and the Adhidaiva, and with the Adhiyajna, for atinue to know Me even at the time of death, steadfast in mind.

Their consciousness of Me continues as ever, unaffected by the change of approaching death.]

इति ज्ञानिवज्ञानयोगो नाम सप्तमोऽध्यायः॥

The end of the seventh chapter designated, THE WAY OF KNOWLEDGE WITH REALISATION.

Srimad-Bhagavad-Gita.

॥ अष्टमोऽध्यायः॥

EIGHTH CHAPTER

अर्जुन उवाच॥ किं तद्वह्य किमध्यात्मं किं कर्म पुरुषोत्तम॥ अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥१॥

VIII. I.

त्रर्जुनः Arjuna उवाच said :

पुरुषोत्तम O best of Purushas तत् that ब्रह्म Brahman कि what अध्यात्मं Adhyâtma कि what कर्म Karma (च and) कि what अधिमृतं Adhibhuta कि what श्रीकं called कि what च and अधिदैवं Adhidaiva उच्यते is said.

Arjuna said:

What is that Brahman, what is Adhyàtma, what is Karma, O best of Purushas? What is called Adhibhuta, and what Adhidaiva?

अधियज्ञः कथं को 5त्र देहे 5िस्मन् मधुसूदन॥ प्रयागाकाले च कथं ज्ञेयो 5िस नियतात्मि ॥२॥ VIII. 2.

मधुसदन O destroyer of Madhu अत्र here अस्मिन् in this देहे body कः who कयं how अधियज्ञः Adhiyajna च and प्रयागकाले at the time of death नियतात्मभिः by the self-controlled कयं how ज्ञेषः knowable असि art. And who in what way is Adhiyajna here in this body, O destroyer of Madhu? And how art Thou known at the time of death, by the self-controlled?

श्रीभगवानुवाच ॥

अत्तरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते॥ भूतभावोद्भवकरो विसर्गः कर्मसंक्षितः॥३॥

VIII. 3.

श्रीभगवान् The Blessed Lord उवाच said:

श्रुत्तरं The Imperishable परमं Supreme ब्रह्म Brahman स्वभावः । His) nature, the dwelling of Brahman in each individual body श्रुष्ट्यान्मं Adhyâtma उच्यते is said भूतभावोद्धवकरः that which causes the existence and genesis of beings विसर्गः offering (to gods) ऋगसंज्ञिनः is called Karma.

The Blessed Lord said:

The Imperishable is the Supreme Brahman. Its dwelling in each individual body, is called Adhyàtma; the offering in sacrifice which causes the genesis and support of beings, is called Karma.

Offering in sacrifice—includes here all virtuous works.

Karma: Cf. III. 14. 15.]

अधिभूतं चरो भावः पुरुषश्चाधिदैवतस्॥ अधियशोऽहमेवात्र देहे देहभृतां वर ॥४॥

VIII. 4.

देहभूनां Of the embodied वर the best त्तरः perish-

dweller ग्रिधिदेवतं Adhidaivata ग्रन here देहे in the body ग्रहं I एव verily ग्रिधियज्ञः Adhiyajna.

The perishable adjunct is the Adhibhuta, and the Indweller is the Adhidaivata; I alone am the Adhiyajna here in this body, O best of the embodied.

[Adhibhuta: that perishable adjunct which is different from, and yet depends for its existence on the self-conscious principle, i.e., everything material, everything that has birth.

Adhidaivata: the universal Self in Its subtle aspect: the Centre from which all living beings have their sense-power.

Adhiyajna: the presiding deity of sacrifice,—Vishnu.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्॥ यः प्रयाति स मञ्जावं याति नास्त्यत्र संशयः॥५॥ VIII. 5,

च And ग्रन्तकाले at the time of death माम् me एव only सारत् remembering कलेवरं body मुक्त्वा leaving यः who प्रयाति goes forth सः he मद्भावं my being याति attains ग्रन्न here संशयः doubt न not ग्रस्ति is.

And he, who at the time of death, meditating on Me alone, goes forth, leaving the body, attains My Being: there is no doubt of this.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्॥ तं तमेवैति कौन्तेय सदा तद्भावभावितः॥६॥ VIII. 6.

श्रम्ते At the end यं यं whatever भावं idea (object) वा or श्राप even सारन् remembering कलेवरं body त्यज्ञति leaves कौन्तेय O son of Kunti सदा constantly mind made) steadfast by the method of habitual meditation नान्यगामिना not moving towards any other thing चेतसा with mind परमं supreme दिन्यं resplendent पुरुषं Purusha अनुचिन्तयन् meditating याति goes.

With the mind, not moving towards anything else, made steadfast by the method of habitual meditation, and dwelling in the Supreme, Resplendent Purusha, O son of Prithâ, one goes to Him.

[Method-Yoga.

Resplendent—the Being in the solar orb, same as Adhidaivata, of the fourth sloka.

कविं पुरागामनुशासितार-

मगोरगीयांसमनुस्मरेद्यः॥

सर्वस्य धातारमचिन्त्यरूप-

मादित्यवर्णं तमसः परस्तात् ॥६॥

प्रयागाकाले मनसाऽचलेन

भक्त्या युक्तो योगवलेन चैव॥ भुवोर्मध्ये प्राणमावश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥१०॥ VIII. 9, 10.

कार्व Omniscient पुराणं ancient अनुशासितारं overruler अणोः than atom अणियांसं minuter सर्वस्य of
all धातारं sustainer अचिन्यरूपं one whose form is
inconceivable आदित्यवर्णं self-luminous like the sun
तमसः of the darkness (of ignorance) परस्तान् beyond
प्रयाणकाले at the time of death भक्त्या with devotion
यक्तः endued अचलेन unmoving मनसा with mind
योगवलेन with the power of Yoga च and एव verily
भूवोः of the two eye-brows मध्ये betwixt प्राणं Prâna

सम्यक् thoroughly आवेश्य placing यः who अनुस्मरित् remembers सः he तं that परं supreme दिव्यं resplendent पुरुषं Purusha उपैति reaches.

The Omniscient, the Ancient, the Over-ruler, minuter than an atom, the Sustainer of all, of form inconceivable, self-luminous like the sun, and beyond the darkness of Maya—he, who meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prana betwixt the eye-brows, he goes to that Supreme, Resplendent Purusha.

[Self-luminous: Known by no agency like the understanding, or the mind or the senses, but by Self alone.

Pozver of Yoga—which comes, by the constant practice of Samadhi.

Prana: the vital current.

Fixing the whole Prana—means, concentrating the whole will and self-consciousness.

यदत्तरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः॥

यदिच्छन्तो ब्रह्मचर्य चरन्ति

तत्ते पदं संग्रहेगा प्रवक्ष्ये॥११॥

VIII. 11.

वेदविदः Knowers of the Veda यत् which ग्रह्मरं imperishable वदन्ति speak वीतरागाः freed from attachment यत्यः self-controlled (Sannyasins) यत् which विशन्ति enter यत् which इच्छन्तः desiring ब्रह्मचर्ये Brahmacharya चरन्ति practise ते to thee तत् that पदं state to be obtained संग्रहेण in brief प्रवक्ष्ये (I) shall tell.

What the knowers of the Veda speak of as imperishable, what the self-controlled (Sannyasins), freed from attachment enter, to gain which goal, they live the life of a Brahmacharin, that I shall declare unto thee in brief.

[Brahmacharin-a religious student who takes the vow of continence etc.; every moment of this stage is one of hard discipline and asceticism.]

Cf. Kathopanishad. II. 14.

सर्वद्वाराशि संयम्य मनो हृदि निरुद्धा च॥ मुध्न्याधायातमनः प्रागामास्थितो योगधारगाम १२ ॐिमत्येकात्तरं ब्रह्म व्याहरनमामनुस्मरन् ॥ यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥१३॥ VIII. 12.

13.

सर्वद्वाराणि All inlets (senses) संयम्य having controlled मन: mind हृदि in heart निरुद्ध्य having confined च and प्राणं Prana मूर्धिन in the head आधाय having placed आत्मनः of one's self योगधारणां practice of concentration ग्रास्थितः established (in) ॐ Om इति this एकान्तरं one-syllable ब्रह्म Brahman ज्याहरन uttering मां me अनुसारन् remembering देह body त्यजन् leaving यः who प्रयाति departs सः he परमां supreme गति goal याति goes.

Controlling all the senses, confining the mind in the heart, drawing the Prana into the head, occupied in the practice of concentration, uttering the one-syllable "Om"-the Brahman, and meditating on Me; -he who departs, leaving the body, attains the Supreme goal,

[Supreme goal: the lower Brahman is meant here, not the Absolute, for, at death, according to

the Sruti, the Pranas of him who passes to the Absolute, do not depart; being Brahman he goes to Brahman. No movement can be predicated of him, because he has already become the Infinite. (Bri. Up. IV. 4 and 5.).]

-Cf. Vedanta Sutras, Ch. IV. Pt. II. 12 to 14.

अनन्यचेताः सततं यो मां स्मरति नित्यशः॥ तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥ VIII. 14.

ग्रनत्यचेताः With the mind not thinking of any other object यः who मां me नित्यशः daily सतते constantly स्मर्गत remembers पार्थ O son of Prithâ ग्रहें I तस्य नित्ययुक्तस्य of that ever-steadfast योगिनः of the Yogi सुलभः easily attainable.

I am easily attainable by that ever-steadfast Yogin who remembers Me constantly and daily, with a single mind, O son of Prithâ.

[Daily—all through life.]

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ॥ नामुवन्ति महात्मानः संसिद्धि परमां गताः ॥१५॥ VIII. 15.

परमां Highest संसिद्धि perfection गताः reaching महात्मानः the great-souled ones मां me उपेद्ध having attained दुःखालयं home of pain अशाश्वतं ephemeral (च and) पुनर्जन्म re-birth न not आमवन्ति get.

Reaching the highest perfection, and having attained Me, the great-souled ones, are no more subject to re-birth—the home of pain and ephemeral.

[Ephemeral: non-eternal, of an ever-changing nature.]

आब्रह्मभुवनालोकाः पुनरावर्तिनोऽर्जुन ॥ मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

VIII. 16.

श्रज्ञीन O Arjuna श्राब्रह्मभुवनात up to (i. e. including) the realm of Brahmâ लोकाः worlds पुनरावर्तिनः subject to return तु but कौन्तेय O Kounteya मां me उपेस्य having attained पुनर्जन्म re-birth न not विद्यते is.

All the worlds, O Arjuna, including the realm of Brahmà, are subject to return, but after attaining Me, O son of Kunti, there is no re-birth.

[Subject to return—because limited by time.]

सहस्रयुगपर्यन्तमहर्यद्वह्यागो विदुः॥ रात्रि युगसहस्रान्तां तेऽहोरात्रविदो जनाः॥१७॥ VIII. 17.

सहस्रयुगपर्यन्तं Ending in thousand Yugas ब्रह्मणः of Brahmâ यत् which ग्रहः day युगसहस्रान्तां ending in thousand Yugas सात्रे night (ये who) विदुः know ते those जनाः men ग्रहोरात्रविदः knowers of day and night.

They know (the true measure of) day and night, who know the day of Brahmâ, which ends in a thousand Yugas, and the night which (also) ends in a thousand Yugas.

[Day and night—mean evolution and involution of the whole universe respectively.]

अव्यक्ताद्वचक्तयः सर्वाः प्रभवन्त्यहरागमे ॥ राज्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

VIII. 18.

ग्रहरागमे At the approach of day श्रव्यक्तात् from the unmanifested सर्वाः all व्यक्तयः manifestations नश्यत्सु at (their) destruction न not विनश्यति dies.

But beyond this unmanifested, there is that other Unmanifested, Eternal Existence—That which is not destroyed at the destruction of all beings.

[This Unmanifested—which being the seed of the manifested, is Avidyâ itself.]

अव्यक्तोऽत्तर इत्युक्तस्तमाहुः परमां गतिम् ॥ यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥ VIII. 21.

श्रव्यक्तः Unmanifested श्रद्धारः Imperishable इति thus उक्तः called तम् that परमां supreme गतिम् goal श्राहः they describe यम् which प्राप्य having attained न not निवर्तन्ते they return तत् that मम my परमम् highest धाम state.

What has been called Unmanifested and Imperishable, has been described as the Goal Supreme. That is My highest state, having attained which, there is no return.

पुरुषः स परः पार्थ भक्तया लक्ष्यस्त्वनन्यया॥ यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥ VIII. 22

पार्थ O son of Pritha भूतानि Beings यस्य of whom अन्त स्थानि dwelling in यन by whom इदं this सर्वे all ततं pervaded तु also सः that परः Supreme पुरुषः Purusha अनन्यया by whole-souled भक्तया by devotion लभ्यः is obtainable.

And that Supreme Purusha is attainable, O son of Prithâ, by whole-souled devotion to Him alone, in Whom all beings dwell, and by Whom all this is pervaded.

Smoke, night-time, the dark fortnight, the six months of the Southern passage of the Sun—taking this path the Yogi, attaining the lunar light, returns.

[It is difficult to decide the true significance of these two verses (24 & 25). Some are inclined to think that each of the steps means a sphere; while others, a state of consciousness. Still others think, that the series beginning with fire means developing states of illumination and renunciation, and that beginning with smoke, increasing states of ignorance and attachment.

The two paths, Devayana and Pitriyana, by which the souls of the dead are supposed to travel to the other world of their deserts are mentioned in the Upanishads, prominently in the Chhandogya, V. x. 1., 2. Badarayana discusses these passages in the Brahma Sutras, IV. ii. 18—21. But an interesting light has been thrown upon the question by Mr. Tilak's theory of the Arctic home of the ancestors of the Aryan race. He has also dealt with this subject specially, in a paper of great value which appeared in *Prabuddha Bharata* (Vol. IX. p. 160.) Considering the importance of the doctrine and the excellent way in which it has been elucidated by Mr. Tilak, we shall briefly note below the main heads of his argument.

The words Pitriyana and Devayana are used many times in the Rigveda. But the distinction made in the Upanishads about the soul's path, according as a man died during the dark or the bright half of the year was unknown to the bards of the Rigveda, who held the view that the soul of a man always travelled by the Pitriyana road, whatever be the time of his death. It is therefore clear that the doctrine of the Upanishads was a later development, probably evolved after physical light and darkness had come to be connected with moral good and evil and the dual character of the world was

established. Now, if along with this we consider that death during the Southern passage of the sun was regarded as inauspicious from the Arctic times, we can see how the distinction arose between the paths of a man's soul according as he died in the dark or the bright part of the year.

As to the series of steps in each path, since Agni was believed to be the only leader of the soul on its path, and both paths ended with the passages of the sun, the starting and halting points thus settled, it was not difficult to fill in the intermediate steps. The dual character of the world is manifested in Agni as flame and smoke. The flame was therefore the starting point of one path and smoke of the other. Day and night, increasing and decreasing moon, Northern and Southern passages of the sun came next in natural order. The number of steps can easily be increased, and as a matter of fact has been increased in the Kaushitaki and some other Upanishads, on the same general principle.

Another point in this connection may be noted. There is nothing in the second or Pitriyana path to correspond with Agni, in the first. We must therefore either reduce the number of steps in the first path by taking the words "fire" and "flame" in appositional relation and translate the same as "fire, that is flame," or increase the steps in the second by adding "fire" as one.

शुक्क रुषो गती होते जगतः शाश्वते मते॥ एकया यात्यनावृत्तिमन्ययावर्तते पुनः॥२६॥

VIII. 26.

हि Verily जगतः of the world शुक्ककृष्णे bright and dark एते these गती two paths शाश्वते eternal मते are considered एकया by one अनावृत्तिम् non-return याति goes to अन्यया by the other पुनः again आवर्तते returns.

Truly are these bright and dark paths of

the world considered eternal: one leads to non-return; by the other, one returns.

[The paths are eternal, because Samsara is eternal.]

नैते सृती पार्घ जानन् योगी मुद्यति कश्चन ॥ तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

VIII. 27.

पार्थ O son of Prithâ एते these सृती two paths जानन् knowing कश्चन whosoever योगी Yogi न मुह्याति is not deluded तस्मान् therefore श्चर्जन O Arjuna सर्वेषु in all कालेषु times योगयुक्तः steadfast in Yoga भन be (thou.)

No Yogi, O son of Prithâ, is deluded after knowing these paths. Therefore, O Arjuna, be thou steadfast in Yoga, at all times.

[Knowing that one of the paths leads to Samsâra and the other to Moksha, the Yogi takes up the one leading to illumination and rejects the other.]

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुगयफलं प्रदिष्टम् ॥ अत्येति तत्सर्वमिदं चिदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥२८॥

VIII. 28.

वेदेषु In the (study of the) Vedas यज्ञेषु in the (practice of) Yajnas तपःसु in the (practice of) austerities दानेषु in (giving) gifts एव also यन् whatever पुरायफलं meritorious effect प्रदिष्टम् is declared च and इदम् this विदित्वा having known योगी a Yogi तन् it सर्व all ग्रत्येति rises above ग्राह्म primeval परं supreme स्थानं abode उपेति goes to.

Srimad-Bhagavad-Gita.

॥ नवमोऽध्यायः॥

NINTH CHAPTER

श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ॥ ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१॥

IX. I.

श्रीभगवान् The Blessed Lord उवाच said:

इदं This गुह्मतमम् most profound तु indeed विज्ञान realisation सहितं united with ज्ञानं knowledge अनस्यवे to one who does not carp त to thee प्रवश्यामि shall declare यत् which ज्ञान्या having known ग्रह्मात् from evil (Samsâra) मोक्यसे (thou) shalt be free.

The Blessed Lord said:

To thee, who doth not carp, verily shall I now declare this, the most profound knowledge, united with realisation, having known which, thou shalt be free from evil (Samsâra).

इदम् This राजविद्धा the king of sciences, (i. e., the highest science) राजगुद्धां kingly secret (i. e., the deepest of all profound truths) उत्तमं supreme पवित्रम्

purifier प्रत्यन्तावगम् realisable by direct perception धम्ये endowed with (immense) merit कर्त to perform सुखं very easy (च and) ग्रव्ययं of imperishable nature.

Of sciences, the highest; of profundities, the deepest; of purifiers, the supreme, is this; realisable by direct perception, endowed with (immense) merit, very easy to perform, and of an imperishable nature.

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप ॥ अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्माने ॥३॥

IX. 3.

परन्तप O scorcher of foes अस्य of this धर्मस्य of Dharma अश्रहधानाः without Shraddhâ पुरुषाः persons मां me ग्रप्राप्य without attaining मृत्य death संसार rebirth वर्त्भीन in the path (मृत्युसंसार्वर्त्भीन in the path of rebirth fraught with death) निवर्तन्ते they return.

Persons without Shraddhá for this Dharma, return, O scorcher of foes, without attaining Me, to the path of re-birth fraught with death.

[Without Dharma: Who have no faith in this knowledge of the Self, regarding the physical body itself as the Self. I

मया ततमिदं सर्व जगदव्यक्तमूर्तिना॥ मत्सानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥ IX. 4.

श्रव्यक्त Unmanifested मूर्तिना by (the) form मया by me इदं this सर्वे all जगत् world ततं pervaded सर्व-भूतानि all beings मत्स्यानि exist in me अहं I च and तेष in them न not ग्रवस्थितः dwelling.

All this world is pervaded by Me in My

As the mighty wind, moving always everywhere, rests ever in the Akásha, know thou, that even so do all beings rest in Me.

[Rests ever in the Akasha—without being attached to it.

The idea is, that beings rest in the Lord without contact with, and so without producing any effect on, Him.]

सर्वभूतानि कौन्तेय प्रकृति यान्ति मामिकाम् ॥ करुपत्त्ये पुनस्तानि करुपादौ विसृजाम्यहम् ॥॥॥ IX. ७.

कौन्तेय O son of Kunti सर्वभूतानि all beings कल्पत्तये at the end of the Kalpa मामिकां my प्रकृतिं Prakriti यान्ति go to पुन: again कल्पादो at the beginning of the Kalpa तानि them ग्रहं I विसृजामि send forth.

At the end of a Kalpa, O son of Kunti, all beings go back to My Prakriti: at the beginning of (another) Kalpa, I send them forth again.

[Prakriti: The inferior one composed of the three Gunas.

Kalpa—a period of cosmic manifestation.

प्रकृतिं खामवष्टभ्य विख्जामि पुनः पुनः॥ भूतग्रामिमं कृत्समवशं प्रकृतेवशात्॥॥॥

IX. 8.

स्वाम् My own प्रकृति Prakriti अवष्टम्य having animated प्रकृते: of Prakriti वशान् from the sway of इनम् this कृत्रनं whole अवशं helpless भूतयामं multitude of beings पुनः पुनः again and again विस्जामि (I) send forth.

Animating My Prakriti, I project again and again this whole multitude of beings, helpless under the sway of Prakriti.

[Animating My Prakriti—invigorating and fertilising the Prakriti dependent on Him, which had gone to sleep at the universal dissolution, at the end of the Kalpa.]

न च मां तानि कर्माणि निवधनित धनंजय । अ उदासीनवदासीनमसक्तं तेषु कर्मसु ॥६॥

IX. 9.

धनंजय O Dhananjaya तानि these कर्माण acts तेषु कर्मसु in those acts असक्त unattached उदासींनवन् as, one neutral or indifferent आसीनं sitting च and मां me न निवधन्त (they) do not bind.

These acts do not bind Me, sitting as one neutral, unattached to them, O Dhananjaya.

[These acts—which involve the unequal creation and dissolution of the universe.

As in the case of the Ishvara, so of others also, the absence of the egotistic feeling of agency, and of attachment for results, is the cause of freedom (from Dharma and Adharma.)

मयाऽध्यत्तेगा प्रकृतिः सूयते सचराचरम्॥ हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते॥१०॥

IX. 10.

श्रध्यत्तेण By reason of proximity (lit. presiding over) मया by me प्रकृतिः Prakriti सचराचरम् the moving and the unmoving स्यते produces की न्तेय O son of Kunti श्रनेन through this हेतुना (by) cause (इदं this) जगत् world विषरिवर्तते wheels round and round.

By reason of My proximity, Prakriti produces all this, the moving and the unmoving;

the world wheels round and round, O son of Kunti, because of this.

In verses VII to X the Lord defines position, following the Arundhati Nyâya. When a bride is brought to her husband's house for the first time, he shows her a very tiny star, called Arundhati. To do this, he has to direct her gaze the right way, which he does by asking her to look at something near and something big, in the direction of the star, e.g., a branch of a tree. Next, he draws her attention to a large bright star observed beyond this branch, and so on, till by several steps, he succeeds in leading her eyes to the right thing. This method of leading to a subtle object through easy steps, is called, Arundhati Nanaya. The Lord begins by stating that He projects all beings at the beginning of evolution: Prakriti is only an instrument in His hands. Next, He says, He is not affected by that act, since He sits by, as one neutral, perfectly unattached. Lastly, He leads up to the final truth that really He does nothing, it is Prakriti, who animated by His proximity produces all that is. It is His Light that lights up Prakriti, and makes her live and act, That is all the relation between Him and her.]

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्॥ परं भावमजानंतो मम भूतमहेश्वरम्॥११॥

IX. II.

भूतमहेश्वरं Great Lord of beings मम my परं higher भावं state or nature अजानंतः unaware of मूहाः fools मानुषीं human तनुं body or form आश्रितं dwelling मास् me अवजानन्ति disregard.

Unaware of My higher state, as the great Lord of beings, fools disregard Me, dwelling in the human form.

[Great Lord—Supreme Self.]

मोघाँशा मोघकर्माणो मोघज्ञाना विचेतसः॥ राज्ञसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः॥१२॥

मोघाशाः Of vain hopes मोघकर्माशः of vain works मोघज्ञानाः of vain knowledge विचेतसः senseless मोहिनीं delusive राज्ञसीं of the nature of Râkshasas च and ग्रासुरीं of the nature of Asuras प्रकृतिं nature श्रिताः (are) possessed of एव verily.

Of vain hopes, of vain works, of vain knowledge, and senseless, they verily are possessed of the delusive nature of Rakshasas and Asuras.

[Vain—because they neglect their own Self. They see no self beyond the body.

They—refers to those described in the preceding sloka.

Râkshasas have Râjasic nature, Asuras, Támasic.]

महात्मानस्तु मां पार्य दैवीं प्रकृतिमाश्रिताः॥ भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्॥१३॥

IX. 13.

तु But पार्थ O son of Prithâ महात्मानः great-souled ones देवीं divine प्रकृति Prakriti आश्विताः possessed of अनन्यमनसः with a mind devoted to nothing else भृतादि origin of beings अव्ययं immutable मां me ज्ञात्वा knowing भजन्ति worship.

But the great-souled ones, O son of Prithâ, possessed of the Divine Prakriti, knowing Me to be the origin of beings, and immutable, worship Me with a single mind.

[Divine: Sâttvic.]

सततंकीतयन्तो मां यतन्तश्च दढब्रताः॥ नमस्यंतश्च मां भक्त्या नित्ययुक्ता उपासते॥१४॥

IX. 14.

सततं Always कीर्तयन्तः glorifying मां me हडत्रताः of firm resolve यतन्त striving च and भक्तया with devotion नमस्यंतः bowing down च and नित्ययुक्ताः always steadfast मां me उपासते they worship.

Glorifying Me always and striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते॥ एकत्वेन पृथक्त्वेन वहुधा विश्वतोमुखम्॥१५॥

IX, 15.

अन्य Others अपि too च and ज्ञानयज्ञेन with the Yajna of knowledge यजन्तः sacrificing मां me उपासने (they) worship एकत्वेन as one पृथकत्वेन as different विश्वतोसुद्धं the All-Formed बहुधा in various ways.

Others, too, sacrificing by the Yajna of knowledge, (i. e., seeing the Self in all) worship Me the All-Formed, as one, as distinct, as manifold.

[All-Fermed: He who has assumed all the manifold forms in the universe.

As one—identifying himself with the All-Formed;—the Advaita view.

As distinct—making a distinction in essence between the Lord and himself;—the Dualistic view.

As manifold—as the various divinities, Brahmâ, Rudra &c.]

अहं कतुरहं यज्ञः खधाहमहमौषधम्॥ मंत्रोऽहमहमेवाज्यमहमग्निरहम् हुतम्॥१६॥

IX. 16.

ग्रहं I कतु: the Kratu ग्रहं I यत्तः the Yajna ग्रहं I स्वधा the Svadhâ ग्रहं I ग्रीषधं the Aushadham ग्रहं I मन्त्र: the Mantra ग्रहं I ग्राज्यम the Ajyam एव also ग्रहं I ग्राग्रि the fire ग्रहं I हतम् the oblation.

I am the Kratu, I the Yajna, I the Svadhâ, I the Aushadham, I the Mantra, I the Ajyam, I the fire, and I the oblation.

[Kratu is a particular Vedic rite.

Yajna: The worship enjoined in the Smriti.

Svadhā: food offered to manes (Pitris).

Aushadham: all vegetable food and medicinal herbs.

Mantra: the chant with which oblation is offered.

Ajyam: articles of oblation.

The fire—into which the offering is poured.]

पिताहमस्य जगतो माता धाता पितामहः॥ धेद्यं पितत्रमोंकार ऋक् साम यज्जरेव च ॥१७॥

IX. 17.

महं । म्रस्य this जगतः of the world पिता father माना mother धाता the sustainer पितामहः the grand-father देशं the one thing to be known पवित्रं the purifier मोकारः the syllable 'Om' मुक् the Rik सीम Sâman यजुः Yajus एव also च and.

I am the Father of this world, the Mother, the Sustainer, the Grandfather; the Purifier, (the one thing) to be known, (the syllable) Om, and also the Rik, Sâman and Yajus.

[Sustainer—by dispensing fruit of action.]

गतिर्भर्ता प्रभुः सात्ती निवासः शरगां सुहत् ॥ प्रभवः प्रलयः स्थानं निधानं वीजमन्ययम् ॥१८॥

IX. 18.

गाति: The goal भर्ता supporter प्रमु: Lord साद्धी the witness निवास: abode शरणं refuge सुहत् friend प्रभवः origin प्रलयः dissolution स्थानं substratum निधानं storehouse बीजम् the seed ग्रन्ययम् immutable.

The Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Dissolution, the Substratum, the Storehouse, the Seed immutable.

[Seed: cause of the origin of all things. Immutable—because it endures so long as the Samsâra endures.]

तपाम्यहमहं वर्षे निगृह्णाम्युत्सृजामि च॥ **अमृतं चैव मृत्युश्च सदसचाहमर्जुन ॥१६॥**

अर्जुन O Arjuna अहं I तपामि give heat अहं I वर्ष the rain उत्सृजामि send forth च and निगृह्णामि withhold अमृतं immortality च and एव also मृत्यु: death च and अहं I सत् being च and असत् non-being.

(As sun) I give heat: I withhold and send forth the rain; I am immortality and also death, the being and non-being am I, O Arjuna!

[Being: The manifested world of effects.

Non-being-means, the cause which is unmanifested only, and not non-existence; otherwise we have to conceive existence coming out of nonexistence, which is absurd. The Sruti says, "How can existence come out of non-existênce?" -Chhand. Upa. 6.7

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्टा स्वर्गति प्रार्थयन्ते ॥

ते पुरायमासाद्य सुरेन्द्रलोक-मश्चंति दिव्यान्दिवि देवभोगान् ॥२०॥

IX. 20.

श्रीवद्याः The knowers of the three Vedas यहै: by Vajnas मां me इष्ट्वा having worshipped सोमपाः the drinkers of Soma पुतपापाः purified from sin स्वर्गति passage to heaven प्रार्थयन्ते (they) pray ते they पुरायं holy स्रेन्ट्रलोकम् the world of the Lord of the Devas श्रासाद्य having reached दिनि in heaven दिन्यान् divine देवभोगान् the pleasures of the Devas श्रशन्त enjoy.

The knowers of the three Vedas, having worshipped Me by Yajna, drunk the Soma, and (thus) been purified from sin, pray for passage to heaven; reaching the holy world of the Lord of the Devas, they enjoy in heaven the divine pleasures of the Devas.

[Lord of the Devas—Indra, who is called Sata-kratu, because he had performed a hundred sacrifices.]

ते तं भुकत्वा स्वर्गलोकं विशालं चीगो पुगये मत्येलोकं विशन्ति॥ एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥२१॥

IX. 21.

ते They तं that विशालं vast स्वर्गलोकं the Swarga-world भुक्ता having enjoyed पुराये merit ज्ञीणे at the exhaustion मर्यलोकं the mortal world विशालत (they) enter एवं thus व्यीधर्मम् injunctions of the three (Vedas) अनुप्रवाः abiding by कामकामाः desiring desires गतागतं state of going and that of coming क्यमन्ते attain to.

Having enjoyed the vast Swarga-world, they enter the mortal world, on the exhaustion of their merit: Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go.

[Injunctions—Ritualistic, the Karma-Kânda.]

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते॥ तेषां नित्याभियुक्तानां योगत्तेमं वहाम्यहम् ॥२२॥

IX. 22.

अनन्याः Non-separate मां me चिन्तयन्तः meditating ये who जनाः persons पर्यपासते worship (Me) in all things नित्याभियुक्तानां steadfast wholly and constantly तेषां to them अहं । योगन्तेमं the supply of what is lacking and the preservation of what is already possessed वहामि carry.

Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus steadfast wholly and constantly, I carry what they lack and preserve what they already have.

[Ananyāh—as non-separate i.e., looking upon the Supreme Being as not separate from their own self. Or Ananyāh may mean, without any other (thought). Then the translation of the sloka should be—persons who worship Me in all beings, never harbouring any other thought, to them &c.

I carry &c.—Because while other devotees work for their own gain and safety, those who see nothing as separate from themselves, do not do so, even they do not cherish a desire for life or death; so the Lord secures to them gain and safety.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः॥ तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥२३॥

IX. 23.

कोन्तेश O son of Kunti श्रद्ध्या with Shraddha श्रान्ताः endued (with) भक्ताः devotees य who अन्य-देवताः other gods अपि even यजन्ते worship ते they अपि too श्राविधिपूर्वकम् by wrong method मां me एव alone यजन्ति worship.

Even those devotees, who endued with Shraddhá, worship other gods, they too, worship Me alone, O son of Kunti; (but) by the wrong method.

[Wrong method—ignorantly, not in the way by which they can get Moksha.]

अहं हि सर्वयज्ञानां भोका च प्रभुरेव च ॥ न तु मामभिजानन्ति तत्त्वेनातश्चयवन्ति ते ॥२४॥

IX. 24.

हि Indeed सर्वयज्ञानाम् of all Yajnas आहं I एव alone भोन्ता enjoyer च and प्रभु: Lord च and ते they तु but मां me तत्वेन in reality न ग्राभिजानन्ति do not know श्रतः hence च्यवन्ति (they) fall (return).

For I alone am the Enjoyer, and Lord of all Yajnas; but because they do not know Me in reality, they return, (to the mortal world).

[They return—By worshipping other gods they attain no doubt to the spheres of their sacrifice, but after the exhaustion of their results, they fall from those spheres and return to the mortal world.]

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः॥ भूतानियान्तिभूतेज्यायान्तिमद्याजिनोऽपिमाम२५

IX. 25.

देवत्रताः Votaries of the Devas देवान् the Devas यान्ति go to पितृत्रताः the votaries of the Pitris पितृन्

the Pitris **यान्ति** go to भूतेज्या: the worshippers of Bhutas भूतानि Bhutas यान्ति go to मद्याजिनः my votaries भ्रापि too मां me यान्ति go to.

Votaries of the Devas, go to the Devas; to the Pitris, go their votaries; to the Bhutas, go the Bhuta worshippers; My votaries too come unto Me.

[Bhutas—beings lower than the Devas, but higher than human beings.

Me—The Imperishable.]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति॥ तदहं भक्त्युपहृतमश्चामि प्रयतात्मनः॥२६॥

IX. 26.

यः. Whoever में to me भक्ता with devotion पर्न a leaf पुष्णं a flower फलं a fruit तोयं water प्रयच्छिति offers अहं I प्रयतात्मनः of the pure-minded भक्त्युपहृतम् the devout gift तन् that अशामि accept.

Whoever, with devotion offers Me, a leaf, a flower, a fruit, water, that I accept;—the devout gift of the pure-minded.

[Not only the single devotion to the Supreme leads to imperishable result i. e., Moksha, but it is also so easy and simple to perform,—says Krishnä in this and the next two slokas.]

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत्॥ यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पगाम्॥२७॥

IX. 27.

कौन्तेय O son of Kunti यत whatever करोषि thou doest यत् whatever अभाति thou eatest यत् whatever जहोषि thou offerest in sacrifice यत् whatever ददासि thou givest away यत् whatever तपस्यित thou practisest

as austerity तन् that मदर्गां offering unto me क्रा do.

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मवन्धनैः॥ संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥२८॥

IX. 28.

एवं Thus शुभ good ब्रशुभ evil फलै: from results कर्मबन्धनै: from the bondages of actions मोक्ष्यसे (thou) shalt be freed from विमुक्त: liberated सन्यास-योग Yoga of renunciation युक्तात्मा with the heart steadfast in मां unto me उपेड्यसि (thou) shalt come.

Thus shalt thou be freed from the bondages of actions, bearing good and evil results: with the heart steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me.

[The Yoga of renunciation—This way of purification of the heart by offering everything to the Lord.

Liberated—thou shalt be liberated while in the body, and at its death, become Me.

समोऽहं सर्वभूतेषु न मे हेण्योऽस्ति न प्रियः॥ ये भजन्ति तु मां भक्त्या मिय ते तेषु चाप्यहम् २६

IX. 29.

ग्रहं I सर्वभूतेषु to all beings समः the same में to me न not द्वेंच्यः hateful न not प्रियः dear ग्रास्ति is ये those

तु but मां me भक्त्या with devotion भजन्ति worship ते they मिंग in me च and ग्रहं I ग्रांप too तेषु in them.

I am the same to all beings: to Me there is none hateful nor dear. But those who worship Me with devotion, they are in Me, and I too am in them.

[I am like fire. As fire gives heat to those who draw near to it, and not to those who move away from it, even so do I. My grace falls upon My devotees, but not owing to any attachment on My part. As the sun's light, though pervading everywhere, is reflected in a clean mirror, so also is the Supreme Lord present as a matter of course in those persons only, from whose minds all the dirt of ignorance has been removed by devotion.]

अपि चेत्सुदुराचारो भजते मामनन्यभाक्॥ साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥३०॥ IX. 30.

सुदुराचारः The very wicked ऋषि even चेत् if अनन्यभाक् with devotion to none else मां me भजते worships सः he साधुः good एव also मन्तव्यः should be regarded हि indeed सः he सम्यक् rightly व्यवसितः resolved.

Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.

[He has rightly resolved—He is one who has formed a holy resolution, to abandon the evil ways of his life.]

तियं भवति धर्मात्मा शश्वच्छान्ति निगर्च्छति ॥ कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥ IX. 31.

चिप्रं Soon धर्मात्मा righteous भवाते (he) becomes

शिश्वत् eternal शान्ति peace निगच्छिति attains to कौन्तेय O son of Kunti में my भक्तः devotee न प्रणश्यिति is never destroyed (इति this) प्रतिज्ञानीहि know (do thou proclaim boldly).

Soon does he become righteous, and attains to eternal Peace, O son of Kunti; boldly canst thou proclaim, that My devotee is never destroyed.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः॥ स्त्रियो वैश्यास्तथा श्रुद्धास्तेऽपि यान्ति परांगतिम ३२

IX. 32.

पार्थ O son of Prithâ ये who ग्रापि also पापयोनयः of inferior birth स्युः might be स्त्रियः women वेश्याः Vaishyas तथा as well as श्रुद्धाः Sudras ते they ग्रापि even मां me व्यपाश्रित्य taking refuge in परां the supreme गति goal हि indeed यान्ति attain.

For, taking refuge in Me, they also, O son of Prithá, who might be of inferior birth,—women, Vaishyas, as well as Sudras,—even they attain to the Supreme Goal.

[Of inferior birth...Sudras—Because by birth, the Vaishyas being engaged only in agriculture &c., and the women and Sudras being debarred from the study of the Vedas.]

किं पुनर्जाह्मणाः पुगया भक्ता राज्ययस्तथा॥ अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥ IX. 33.

पुरवाः Holy ब्राह्मणाः Brâhmanas तथा also भन्ताः devoted राजर्षयः Râjarshis कि पुनः how much more, अनिसं transient असुखं joyless इमं this लोकं world प्राप्य having attained भजस्व do thou worship मां me. What need to mention holy Brâhmanas, and devoted Râjarshis! Having obtained this transient, joyless world, worship thou Me.

Rajarshis—kings who had attained to sainthood (Rishihood).

What need &c.: How much more easily then do the holy Brâhmanas and the devoted royal saints attain that Goal?

Having.....vorld—Being born in this human body which is hard to get, one should exert oneself immediately for perfection, without depending on the future, as everything in this world is transient, and without seeking for happiness, as it is joyless.]

मन्मना भव मद्भको मद्याजी मां नमस्कुरु॥ मामेवेष्यसि युक्तवेवमात्मानं मत्परायगाः॥३४॥ IX. ३४.

मन्मना With mind filled with me मइन्तः my devotee महाजी sacrificer unto me भव be thou मां to me नमस्ज्ञर bow down एवं thus मत्परायणः taking me as the supreme goal ग्रात्मानं heart युक्त्वा having made steadfast मां me एव alone एष्यसि thou shalt come.

Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt come to Me.

इति राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः

The end of the ninth chapter, designated THE WAY OF THE KINGLY KNOWLEDGE AND THE KINGLY SECRET.

Srimad-Bhagavad-Gita.

॥ दशमोऽध्यायः॥

TENTH CHAPTER

श्रीभगवानुवाच ॥ भूय एव महाबाहो श्रृणु मे परमं वचः॥ यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥१॥

श्रीभगवान् The Blessed Lord उवाच said:

महाबाहों O mighty-armed भूय: again एव verily ने my परमं supreme वचः word श्रुगु hear (thou) यत् which प्रीयमाणाय who art delighted (to hear) ते to thee अहं I हितकाम्यया wishing (thy) welfare वक्ष्यामि I will tell.

The Blessed Lord said:

Again, O mighty-armed, do thou listen to My Supreme word, which I, wishing thy welfare, will tell thee who art delighted (to hear Me).

[Supreme—as revealing the unsurpassed truth.]

न मे विदुः सुरगगाः प्रभवं न महर्षयः॥ अहमादिहिं देवानां महर्षीगां च सर्वशः॥२॥

X. 2.

न Not सुरगणाः the hosts of Devas न nor महर्षयः the great Rishis में my प्रभवं origin विदुः do know हि for ग्रहं I देवानां of the Devas महर्षीणां of the great Rishis च and सर्वशः in every way ग्रादिः source.

Neither the hosts of Devas, nor the great Rishis, know My origin, for in every way I am the source of all the Devas and the great Rishis.

Prabhavam-higher origin (birth);—though birthless, yet taking various manifestations power. Or it may mean, great Lordly power.

In every way: not only as their producer, but also as their efficient cause, and the guider of their intellect, &c.]

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्॥ असंसृहः स मर्खेषु सर्वपापैः प्रमुच्यते ॥३॥

य: Who मां me अनादि beginningless अजं birthless च and लोकमहेश्वरं the great Lord of worlds देति knows स he मर्देप among mortals ग्रसंमूह: undeluded सर्वपाप: from all sins प्रमुच्यते is freed.

He who knows Me, birthless and beginningless, the great Lord of worlds-he, among mortals, is undeluded, he is freed from all sins. All sins—consciously or unconsciously incurred.]

वुद्धिर्ज्ञानमसंमोहः तुमा सत्यं दमः शमः॥ सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥ ी अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः॥ भवन्ति भावा भूतानां मत्त एव पृथाग्वधाः ॥५॥

X. 4. 5.

बुद्धिः Intellect ज्ञानं knowledge असंमोहः delusion सुमा forbearance सत्यं truth दमः restraint of the external senses शमः calmness of heart सुखं happiness दु:खं misery भवः birth ग्रभावः death भगं fear च and एव even अभयं fearlessnes च as well as अहिंसा noninjury समता even-ness तुष्टिः contentment तपः austerity दानं benevolence यशः good name अयशः ill-fame भूतानां of beings पृथक् different विधाः kinds भावाः qualities मनः from me एव alone भवन्ति arise.

Intellect, knowledge, non-delusion, for-bearance, truth, restraint of the external senses, calmness of heart, happiness, misery, birth, death, fear, as well as fearlessness, non-injury, even-ness, contentment, austerity, benevolence, good name, (as well as) ill-fame;—(these) different kinds of qualities of beings, arise from Me alone.

[Arise &c.—according to their respective Karma.]

महर्पयः सत पूर्वे चत्वारो मनवस्तया ॥ मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥ X. 6.

सप्त Seven महर्षयः great Rishis पूर्वे of old तथा as well as चत्वारः four मनवः Manus मद्भावाः possessed of powers like me मानसा from mind जाताः born लोको in this world इमाः these येषाम् from whom प्रजाः creatures.

The seven great Rishis of old, as well as the four Manus, possessed of powers like Me, (due to their thoughts being fixed on Me) were born of (My) mind; from whom are these creatures in the world.

एतां विभूति योगं च मम यो वेत्ति तत्त्वतः॥ सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥॥॥

यः Who मम mine एतां these विभृतिम् manifold

manifestation of (my) being योगं Yoga power च and तत्त्वत: in reality वेति knows स he ग्राविकम्पेन by (in) unshakable योगेन by (in) Yoga युज्यते becomes established ग्रन here न संशय: no doubt.

He who in reality knows these manifold manifestation of My being and (this) Yoga power of Mine, becomes established in the unshakable Yoga; there is no doubt of it.

This Yoga power—that the great Rishis and the Manus possessed their power and wisdom, as partaking of a very small portion of the Lord's infinite power and wisdom.

Unshakable Yoga: Samâdhi, the state of steadiness in right realisation.

श्रहं सर्वस्य प्रभवो मत्तः सर्वे प्रवर्तते ॥ इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥ X. 8.

ग्रहं I सर्वस्य of all प्रभवः the origin मत्तः from me सर्वम् everything प्रवर्तते evolves इति thus मन्दा thinking बुधाः the wise भावसमन्विताः with loving consciousness मां me भजन्ते worship.

I am the origin of all, from Me everything evolves;—thus thinking the wise worship Me with loving consciousness.

Loving consciousness—of the One Self in all.

मिचता महतप्राणा वोधयन्तः परस्परम् ॥ कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥६॥

X. 9.

मचिताः With (their) minds wholly in me महतप्राणाः with (their) senses absorbed in me मां me परस्परं mutually बोधयन्तः enl देhtening च and निसं always

क्रथयन्तः speaking of च and तुष्यन्ति (they) are satisfied रमन्ति (they) are delighted च and.

With their minds wholly in Me, with their senses absorbed in Me, mutually enlightening, and always speaking of Me, they are satisfied and delighted.

[Satisfied: when there is cessation of all thirst. Says the Purana: All the pleasures of the senses in the world, and also all the great happiness in the Divine spheres, are not worth a sixteenth part of that which comes from the cessation of all desires.]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्॥ ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥१०॥

X. 10.

सततयुक्तानाम Ever steadfast न्नीतिपूर्वकम with affection भजताम serving तेषाम to them तं that दुद्धियोग Buddhi Yoga ददामि (I) give येन by which ते they नां me उपयान्ति (they) come unto (me).

To them, ever steadfast and serving Me with affection, I give that Buddhi Yoga by which they come unto Me.

[Buddhi Yoga—Devotion of right knowledge, through Dhyana, of My essential nature as devoid of all limitations.

See II. 39.]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः॥ नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

X. 11.

तेषां For them अनुकम्पार्थम् out of compassion एव mere अहं । आत्मभावस्थः abiding in (their) hearts भारवता luminous ज्ञानदीपेन by the lamp of knowledge अज्ञानजं born of ignorance तमः the darkness (of their mind) नाशयामि (I) destroy.

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge.

[Luminous lamp of knowledge—characterised by discrimination; fed by the oil of contentment of Bhakti; fanned by the wind of absorbing meditation on Me; furnished by the wick of pure consciousness evolved by the constant cultivation of Brahmacharyam and other pious virtues; held in the reservoir of the heart devoid of worldliness; placed in the wind-sheltered recess of the mind, withdrawn from the sense-objects, and untainted by attachment and aversion; shining with the light of right knowledge, engendered by incessant practice of concentration.—Sankara.]

अर्जुन उवाच॥

परं ब्रह्म परं धाम पवित्रं परमं भवान्॥
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्॥१२॥
ब्राह्यस्वासृषयः सर्वे देवर्षिर्नारदस्तथा॥
ब्राह्मतो देवलो व्यासः स्वयं चैव ब्रवीषि मे॥१३॥
प्राप्त स्वयं चैव ब्रवीषि मे॥१३॥

अर्जुन: Arjuna उवाच said:

भवान Thou परं Supreme ब्रह्म Brahman परं Supreme धाम abode परमं Supreme पवित्रं purifier (च and) सर्वे all ऋषयः the Rishis देवार्षः Deva-Rishi नारदः Narada तथा as well as ग्रासितः Asita देवलः Devala न्यासः Vyása त्वां thee शाश्वतं the eternal पुरुषम् Purusha दिन्यं self-luminous ग्रादिदेवं the first Deva ग्रजं birthless विभं the all-pervading ग्राह (they) declared स्वयं thyself म and एव also मे to me ब्रवीपि (thou) sayest.

Arjuna said:

The Supreme Brahman, the Supreme Abode, the Supreme Purifier, art Thou. All the Rishis, the Deva-Rishi Nàrada as well as Asita, Devala and Vyâsa have declared Thee as the Eternal, the Self-luminous Purusha, the first Deva, birthless and All-pervading. So also Thou Thyself, sayest to me.

सर्वमेतहतं मन्ये यन्मां वदसि केशव॥ न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः॥१४॥

X. 14.

केशव O Keshava मां to me यत् what दहिस (thou) sayest एतत् that सर्वे all ऋतं true मन्ये (I) regard हि verily भगवन् O Bhagavan ते thy ज्याके manifestation न neither देवा: Devas न nor दानवाः Dânavas विदुः do know.

I regard all this that Thou sayest to me as true, O Keshava. Verily O Bhagavan, neither the Devas nor the Dânavas know Thy manifestation.

[Bhagaván—is He in Whom ever exist in their fulness, all powers, all Dharma, all glory, all success, all renunciation and all freedom. Also—He that knows the origin and dissolution, and the future of all beings, as well as knowledge and ignorance, is called Bhagavàn.]

स्वयमेवात्मनात्मानं वेत्य त्वं पुरुषोत्तम ॥ भूतभावन भूतेश देवदेव जगत्पते॥१५॥

X. 15.

पुरुषोत्तम O Purusha Supreme मृतभावन O Source of beings भूतेश O Lord of beings देवदेव O Deva of Devas जगरपते O Ruler of the world त्वम् Thou

स्वयम् Thyself एव verily ग्रात्मना by Thyself ग्रात्मानं Thyself वेत्य (thou) knowest.

Verily, Thou Thyself knowest Thyself by Thyself, O Purusha Supreme, O Source of beings, O Lord of beings, O Deva of Devas, O Ruler of the world.

वक्तुमईस्यशेषेण दिव्या ह्यात्मविभूतयः॥ याभिविभूतिभिर्लोकानिमांस्वं व्याप्य तिष्ठसि॥१६॥

X. 16.

याभिः By which विभूतिभिः (Divine) attributes त्वम् thou इमान् all these लोकान् worlds ब्याप्य having filled तिष्टसि existest दिब्या divine भ्रात्मविभूतयः thy divine attributes हि indeed ग्रशेषेण without reserve वक्तुं to speak of ग्रहेसि (thou) shouldst.

Thou shouldst indeed speak without reserve of Thy Divine attributes by which, filling all these worlds, Thou existest.

[Since none else can do so.]

कयं विद्यामहं योगिस्वां सदा परिचिन्तयन्॥ केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥१७॥ X. 17.

योगिन् O Yogin सदा ever परिचिन्तयन् meditating कयं how त्वां thee ग्रहं I विद्याम् shall know भगवन् O Bhagavan मया by me केषु केषु in what and what भावेषु aspects, things च and चिन्त्यः to be thought of ग्रिस (thou) art.

How shall I, O Yogin, meditate ever to know Thee? In what things, O Bhagavan, art Thou to be thought of by me?

[In what things &c: In order that the mind even thinking of external objects, may be enabled

to contemplate Thee in Thy particular manifestations in them.]

विस्तरेगात्मनो योगं विभूतिं च जनार्दन॥ भूयः कथय तृप्तिर्हि श्रुगवतो नास्ति मेऽमृतम्॥१८॥ X. 18.

जनार्दन O Janârdana आत्मनः thy योगं Yoga powers विभूतिं attributes च and विस्तरेण in detail भूयः again कथय speak of हि for अमृतं the ambrosia शृग्वतः to (me) who am hearing मे to me नृप्तिः satiety न अस्ति there is not.

Speak to me again in detail, O Janârdana, of Thy Yoga-powers and attributes; for I am never satiated in hearing the ambrosia (of Thy speech).

[Janardana—to Whom all pray for prosperity and salvation.]

श्रीभगवानुवाच॥

हन्त ते कथिष्यामि दिव्या ह्यात्मविभूतयः॥ प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१६॥

X. 19.

श्रीभगवान् The Blessed Lord उवाच said:

. हन्त O कुरुश्रेष्ठ best of the Kurus दिन्याः divine श्रात्मविभूतयः my attributes प्राधान्यतः according to their prominence ते to thee क्यायिष्यामि (I) shall speak of हि for मे my विस्तरस्य of manifoldness श्रन्तः end नास्ति there is not.

The Blessed Lord said:

I shall speak to thee now, O best of the Kurus, of My Divine attributes, according to their prominence; there is no end to the manifoldness of My manifestation.

[According to their prominence, i. e., only where they are severally the most prominent.]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः॥ अहमादिश्च मध्यं च भूतानामन्त एव च॥२०॥

X. 20.

गुड़िक्श O Gudâkesha सर्वभूताशयस्थितः existent in the heart of all beings ग्रात्मा the Self ग्रहं I भूतानां of (all) beings ग्रादिः the beginning मध्यं the middle ग्रन्तः the end च and ग्रहं I एव also.

I am the Self, O Gudàkesha, existent in the heart of all beings; I am the beginning, the middle, and also the end of all beings.

[Gudākesha—conqueror of sleep.

Beginning etc.,—That is, the birth, the life, and the death of all beings.

भादित्यानामहं विष्णुज्योतिषां रविरंशुमान्॥ मरीचिर्मरुतामस्मि नत्त्रत्रागामहं शशी॥२१॥

X. 21.

ं अहं I आदिलानां of the (twelve) Adityas निष्णुः Vishnu ज्योतिषां of luminaries ग्रंशुमान् the radiant रिन: the sun महतां of the winds (forty-nine wind-gods) मरीचिः Marichi ग्रस्म (I) am नत्त्वाणाम् of the asterisms ग्रहं I शशी the moon.

Of the Adityas I am Vishnu; of luminaries, the radiant Sun; of the winds, I am Marichi; of the asterisms, the Moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः॥ इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

X. 22.

वेदानां Of the Vedas स्तामवेदः Sama Veda ऋसि (I)

am देवानां of the gods वासवः Vàsava ग्रास्म (I) am इन्द्रियाणाम् of the senses मनः Manas च and ग्रास्म (I) am भूतानां in living beings चेतना intelligence ग्रास्म (I) am.

I am the Sâma-Veda of the Vedas, Vàsava (Indra) of the gods, and of the senses I am Manas, and intelligence in living beings am I.

रुद्राणां शंकरश्चास्मि वित्तेशो यत्त्रसाम्॥ वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्॥२३॥

X. 23.

ह्राणां Of the Rudras शंकर: Shankara च and ग्रस्मि (I) am यत्त्रासाम् of the Yakshas and the Rakshasas विचेश: the Lord of wealth (Kuvera) (ग्रस्मि I am) वस्नां of the Vasus पावक: Pavaka ग्रस्मि (I) am शिखरिणां of mountains मेह: Meru (ग्रस्मि I am).

And of the Rudras I am Shankara, of the Yakshas and Ràkshasas the Lord of wealth (Kuvera), of the Vasus I am Pâvaka, and of mountains, Meru am I.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्॥ सेनानीनामहं स्कंदः सरसामस्मि सागरः॥२४॥ X. 24.

पार्थ O son of Prithâ मां me पुरोधसां of the priests मुख्यम् the chief बृहस्पतिं Brihaspati च and विद्धि know (thou) ग्रहं I सेनानीनां of generals स्कंदः Skanda सरसां of bodies of water सागरः the ocean ग्रास्म (I) am.

And of priests, O son of Prithà, know Me the chief, Brihaspati; of generals, I am Skanda; of bodies of water, I am the ocean,

महर्षीणां भृगुरहं गिरामस्भेयेकमंत्तरम्॥

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥ X. 25.

म्रहं I महर्षीणाम् of the great Rishis भृगु: Bhrigu गिरां of words एकं the one ग्रह्मरं the syllable "Om" मिरां of words एकं the one ग्रह्मरं the syllable "Om" मिरां (I) am यज्ञानां of Yajnas जपयज्ञः the Yajna of Japa (silent repetition) स्थानराणां of immovable things हिमालयः the Himàlaya ग्रास्म (I) am.

Of the great Rishis I am Bhrigu; of words I am the one syllable "Om"; of Yajnas I am the Yajna of Japa (silent repetition); of immovable things the Himàlaya.

[Yajna of Japa—because there is no injury or loss of life involved in it, it is the best purifier of all Yajnas.]

अश्वत्यः सर्ववृत्ताणां देवर्षाणां च नारदः॥ गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥२६॥ X. 26.

सर्ववृत्ताणां Of all trees ग्रश्वत्यः the Asvattha देवर्षीणां of the Deva-Rishis च and नारदः Nàrada गन्धर्वाणाम् of Gandharvas चित्ररथः Chitraratha सिद्धानां of the perfected ones किपेकः Kapila मुनिः the Muni.

Of all trees (I am) the Ashvattha, and Nàrada of Deva-Rishis; Chitraratha of Gandharvas am I, and the Muni Kapila of the perfected ones.

उच्चेःश्रवसमश्वानां विद्धि माममृतोद्भवम् ॥ ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥ X. 27.

श्रभानां Among horses अमृतोइवं Amrita-born उचै:-भवसं Uchchaisshravâ गजेन्द्राणाम् of lordly elephants ऐरावतम् Airâvata नराणां of men नराधिपम् the king ज् and नाम् me विद्धि know, (thou). Know Me among horses as Uchchaisshravà, Amrita-born; of lordly elephants Airávata, and of men the king.

[Amrita-born: Brought forth from the ocean when it was churned for the nectar.]

श्रायुधानामहं वज्रं धेनृनामस्मि कामधुक्॥ प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वास्तुकिः॥२८॥

X. 28.

श्रायुधानाम् Of weapons ग्रहम् I वज्जम् the thunder-bolt धन्ताम् of cows कामधुक् Kâmadhuk (Suravi, the heavenly cow yielding all desires) ग्रास्म (I) am (ग्रहम् I) प्रजनः cause of offspring कन्दर्णः Kandarpa च and श्रास्म (I) am सर्पाणाम् of serpents वास्तिः Vàsuki ग्रास्म (I) am.

Of weapons I am the thunderbolt, of cows I am Kamadhuk; I am the Kandarpa, the cause of offspring; of serpents I am Vàsuki.

अनन्तश्चास्मि नागानां वरुगो यादसामहम् ॥ पितृगामर्यमा चास्मि यमः संयमतामहम् ॥२६॥

X. 29.

नागानां Of snakes अनन्तः Ananta अस्मि (I) am बाद-साम् of water-beings अहं I वरुषाः Varuna (अस्मि I am) पितृणाम् of Pitris अर्घमा Aryamâ च and अस्मि (I) am संयमताम् of controllers अहं I यमः Yama (अस्मि I am.)

And Ananta of snakes I am, I am Varuna of water-beings; and Aryamà of Pitris I am, I am Yama of controllers.

प्रह्रादश्चास्मि दैत्यानां कालः कलयतामहम्॥
स्वागां च मृगेन्द्रोऽहं वैनते्यश्च पित्रणाम्॥३०॥

X. 30.

दैत्यानाम् Of Diti's progeny च and प्रह्लादः Prahlàda म्रास्म (I) am कलयताम् of measurers म्रहं I कालः time (म्रास्म I am) मृगाणाम् of beasts म्रहं I च and मृगेन्द्रः the lord of beasts (lion) पित्यां of birds वैनतेयः son of Vinatâ, Garuda च and.

And Prahláda am I of Diti's progeny, of measurers I am Time; and of beasts I am the lord of beasts, and Garuda of birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम्॥ भषागां मकरश्चास्मि स्रोतसामस्मि जाह्नवी॥३१॥

X. 31.

पवतां Of purifiers पवन: the wind ग्रास्म (I) am शस्त्र भृताम् of wielders of weapons (warriors) ग्रहं I राम: Ràma (ग्रास्म I am) भाषाणां of fishes मकर: Makara (shark) ग्रास्म (I) am स्रोतसाम् of streams जाह्नवी the Jàhnavi, Ganges ग्रास्म (I) aim.

Of purifiers I am the wind, Ràma of warriors am I; of fishes I am the shark, of streams I am Jáhnavi (the Ganges).

सर्गागामादिरन्तश्च मध्यं चैवाहमर्जुन॥ अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥३२॥

X. 32.

ग्रज़िन O Arjuna सर्गागां of manifestations ग्रादिः the beginning ग्रन्तः the end मध्यम् the middle च and ग्रहम् I एव also विद्यानाम् of all knowledges ग्रध्यात्म-विद्या the knowledge of the Self प्रवदताम् of disputants (च and) ग्रहं I वादः Vâda.

Of manifestations I am the beginning and the middle and also the end; of all knowledges I am the knowledge of the Self, and Vàda of disputants.

[Vāda. Discussion is classified under three heads: 1. Vâda 2. Vitandâ 3. Jalpa.

In the first, the object is to arrive at truth; in the second, idle carping at the arguments of another, without trying to establish the opposite side of the question; and in the third, the assertion of one's own opinion, and the attempt to refute that of the adversary by overbearing reply or wrangling rejoinder.

अत्तराणामकारोऽस्मि द्वन्द्वः सामासिकस्यच॥ अहमेवात्त्वयः कालो धाताहं विश्वतोमुखः॥३३॥

X. 33.

श्रद्धारां Of letters श्रद्धारः the letter A श्राह्म (I) am सामासिकस्य of all compounds च and इन्द्रः (that called in Sanskrit as) dvanda, the copulative ग्रहं I एव alone श्रद्धारः the inexhaustible कालः Time ग्रहम् I विश्वतोमुखः the All-formed धाता the sustainer (by distributing fruits of actions).

Of letters the letter A am I, and Dvanda of all compounds; Myself the inexhaustible Time, I the sustainer (by dispensing fruits of actions) All-formed.

[Inexhaustible Time, i. e., Eternity. Kâla spoken of before is finite time.]

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ॥ कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः समा ३४

X. 34.

ग्रहं I सर्वहर: the all-seizing मृत्यु: death भविष्यताम् of those who are to be prosperous उद्भव: the prosperity च and नारीसाम् of the feminine कीर्ति: fame श्री:

prosperity (or beauty) वाक inspiration (lit. speech) स्मृति: memory मेधा: intelligence भृति: constancy ज्ञा forbearance च and (ग्रहं I).

And I am the all-seizing Death, and the prosperity of those who are to be prosperous; of the feminine (I am) Fame, Prosperity (or beauty), and Inspiration, Memory, Intelligence, Constancy, and Forbearance.

वृहत्साम तथा साझां गायत्री क्रन्दसामहम्॥ मासानां मार्गशीर्पोऽहमृतूनां कुसुमाकरः॥३५॥

X. 35.

ग्रहं I तथा also साझां of Sâma hymns बृहत्साम Brihat-Sâma क्रन्दसां of metres ग्रहं I गायत्री Gàyatri मासानां of months नार्गशीर्षः Mârgashirsha ऋतूनाम् of seasons कुसुमाकरः the flowery season.

Of Sàmas also I am the Brihat-Sàma, of metres Gâyatri am I; of months I am Màrgashirsha, of seasons the flowery season.

[Margashirsha—month including parts of November and December.

Flowery season—Spring.]

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्॥ जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ३६

X. 36.

श्रहं I कलयताम् of the fraudulent द्युतम् the gambling तेजस्विनाम् of the powerful तेज: power श्रास्म (I) am श्रहं I जय: victory श्रास्म (I) am व्यवसाय: effort श्रास्म (I) am सन्ववताम् of the Sâttvic सत्वं the Sattva (श्रास्म I am).

· I am the gambling of the fraudulent, I am

the power of the powerful; I am victory, I am effort, I the Sattva of the Sattvic.

[I am victory, I am effort: I am victory of the victorious, I am the effort of those who make an effort.]

वृष्णीनां वासुदेवोऽस्मि पागडवानां धनंजयः॥ मुनीनामण्यहं व्यासः कवीनामुशनाः कविः॥३७॥

X. 37.

ग्रहं I वृष्णीनाम् of the Vrishnis वासुदेवः Vâsudeva पाग्डवानाम् of the Pàndavas धनंजयः Dhananjaya ग्रापि also मुनीनाम् of the Munis न्यासः Vyàsa कवीनाम् of the sages उशनाः Ushanàs कविः the sage ग्रासि (I) am.

Of the Vrishnis I am Vâsudeva; of the Pàndavas, Dhananjaya; and also of the Munis I am Vyàsa; of the sages, Ushanás the sage.

दगडो दमयतामस्मि नीतिरस्मि जिगीषताम्॥ मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम्॥३८॥

X. 38.

श्रहं I दमयताम् of punishers दग्रहः the sceptre श्रास्म am जिगीषताम् of those who seek to conquer नीतिः the polity श्रास्म (I) am गुह्यानाम् of things secret मोनम् silence एव च and also श्रास्म (I) am ज्ञानवताम् of knowers ज्ञानम् the knowledge.

Of punishers I am the sceptre; of those who seek to conquer, I am the polity; and also of things secret I am silence, and the knowledge of knowers am I.

यचापि सर्वभूतानां वीजं तदहमर्जुन॥ न तदस्ति विना यत्स्यान्मयां भूतं चराचरम्॥३६॥

X. 39.

ग्रर्जुन O Arjuna यत् what च and सर्वभूतानाम् of all beings वीजम the seed तन् that ग्रहं I ग्रिप also मया विना without me यत् what स्यात् can exist तत् that चराचरम् moving or unmoving भूतं being न ग्रास्त there is not.

And whatsoever is the seed of all beings, that also am I, O Arjuna. There is being, whether moving or unmoving, that can exist without Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप॥ एप तृद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

परन्तप O scorcher of foes मम my दिच्यानाम् of Divine विभूतीनाम् of manifestations of attributes ग्रन्तः end न not ग्रस्ति is एष this तु only विभूतेः of attribute विस्तर: particulars मया by me उद्देशत: partially श्रोक्तः has been stated.

There is no end to the manifestations of My Divine attributes, O scorcher of foes; but this is a partial statement by Me of the particulars of My Divine attributes.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा॥ तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥४१॥

X. 11.

विभातिमत् Great श्रीमत् prosperous वा or एव also ऊर्जितम् powerful यत् यत् whatever सत्त्वम् being तत् तत् that एव also मम my तेजां Sश a part of splendour संभवम् a product of त्वं thou अवगच्छ know.

Whatever being there is great, prosperous or powerful, that know thou to be a product of a part of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ॥ विष्टभ्याहमिदं कृत्स्त्रमेकांशेन स्थितो जगत् ॥४२॥ X. 42.

' भ्रयवा Or अर्जुन O Arjuna एतेन by this बहुना (by) many ज्ञातेन to know तव thy किं what (avails) भ्रहं I इदं this कृत्स्नं whole जगत् world एकांशेन by a portion विष्टभ्य supporting स्थित: exist.

But what avails thee to know all this diversity, O Arjuna? (Know thou this that) I exist, supporting this whole world by a portion of Myself.

इति विभूतियोगो नाम दशमोऽध्यायः॥

The end of the tenth chapter designated, THE GLIMPSES OF DIVINE GLORY.

Srimad-Bhagavad-Gita.

॥ एकादशोऽध्यायः॥

ELEVENTH CHAPTER

अर्जुन उवाच ॥

मदनुत्रहाय परमं गुह्यमध्यात्मसंज्ञितम्॥ यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम॥१॥

XI. 1.

ग्रर्जुन: Arjuna उवाच said:

मदनुष्रहाय Out of compassion towards me परमं supremely गृह्यम् profound अध्यात्मसंज्ञितम् on the subject of the discrimination of Self and non-Self यत् that वचः word त्वया by thee उक्तम् spoken तेन by that नम my अयं this मोहः delusion विगतः is gone.

Arjuna said:

By the supremely profound words, on the discrimination of self, that have been spoken by Thee out of compassion towards me, this my delusion is gone.

भवाष्ययौ हि भूतानां श्रुतौ विस्तरशो मया॥ त्वत्तः कमलपत्रात्तु माहात्म्यमपि चाव्ययम्॥२॥

XI. 2.

कमलपत्राच् O Thou, with eyes like the lotus-leaf त्वतः of thee भूतानां of beings भवाष्ययो the origin and dissolution मया by me विस्तरशः at length हि indeed

शुतौ have been heard ग्रन्थं inexhaustible माहात्म्यं greatness ग्राप च and also.

Of Thee, O lotus-eyed, I have heard at length, of the origin and dissolution of beings, as also Thy inexhaustible greatness.

एवमेतद्यथात्य त्वमात्मानं परमेश्वर ॥ इष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥ XI. 3.

परमेश्वर O Supreme Lord यथा as त्वम् thou आत्मानम् thyself आत्य hast declared एतत् it एवं so पुरुषोत्तम O Purusha Supreme ते thy ऐश्वरम् रूपम् Ishvara-Form द्रष्टुम् to see इच्छामि (I) desire.

So it is, O God Supreme! as Thou hast declared Thyself. (Still) I desire to see Thy Ishvara-Form, O Purusha Supreme.

[Thy Ishvara-Form—as possessed of omnipotence, omnipresence &c., and also of infinite wisdom, strength, virtue and splendour.]

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो॥ योगेश्वर ततो मे त्वं दर्शयात्मानमन्ययम्॥४॥

XI. 4.

प्रभो O Lord यदि if तत् that मया by me द्रष्ट्रम् to see शक्यम् capable इति as मन्यसे Thou thinkest ततः then योगेश्वर O Lord of Yogis त्वम् Thou में me अब्ययं immutable आत्मानं Self दर्शय show.

If, O Lord, Thou thinkest me capable of seeing it, then, O Lord of Yogis, show me Thy immutable Self.

श्रीभगवानुवाच ॥ पश्य मे पार्थ रूपाणि शतशोऽय सहस्त्रशः॥

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

XI. 5.

श्रीभगवान् The Blessed Lord उवाच said:

पार्य O son of Prithá मे my दिञ्यानि celestial नानाविधानि different in kind नानावर्णाकृतीनि of various colours and shapes च and शतशः by the hundred श्रय and सहस्रशः by the thousand रूपाणि forms पश्च behold.

The Blessed Lord said:

Behold, O son of Prithá, by the hundred and by the thousand, My different forms celestial, of various colours and shapes.

पश्यादित्यान्वसून् रुद्रानिश्वनौ मस्तस्तथा॥ बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

XI.

भारत O descendant of Bharata ग्रादिलान् the (twelve) Adityas वसून् the (eight) Vasus ह्टान् the (eleven) Rudras अभिनो the twin Ashvins तथा also महतः the Marutas (the forty-nine wind-gods) पश्य behold वहानि many अदृष्टपूर्वाणि that were not seen before आश्चर्याणि wonders पश्य behold.

Behold the Adityas, the Vasus, the Rudras, the twin Ashvins; and the Winds; behold, O descendant of Bharata, many wonders that were not seen before.

इहेक्सं जगत्कृतस्रं पश्याद्य सचराचरम्॥ मम देहे गुडाकेश यचान्यद्रष्ट्रमिच्छिस ॥७॥

XI. 7.

गुडाकेश O Gudákesha (Arjuna) इह in this मम my देहे in body एकस्यं together कृत्सं whole सचरा- चरम् with the moving and the unmoving जगत् universe ग्रान्यत् else च and यत् that दृष्ट्रम् to see इच्छिसि (thou desirest) ग्रह्म now पश्य see.

See now, O Gudákesha, in this My body, the whole universe together with its moving (creatures) and immovable (objects), and all else that thou desirest to see.

[Together i.e., established in one—as part of My body.

All else—e.g., your success or defeat in the coming war, about which you have entertained a doubt (II. 6).]

न तु मां शक्यसे द्रष्टुमनेनैव खचश्चषा॥ दिव्यं ददामि ते चश्चः पश्य मे योगमैश्वरम्॥८॥ XI. 8.

म्रानेनेव With this स्वचतुषा with eye of thine तु but माम me द्रष्टुं to see न शक्यसे thou canst not ने (to) thee दिव्यं divine, supersensuous चत्तुः sight ददामि (I) give में my ऐश्वरं supreme योगम् Yoga पश्य behold.

But thou canst not see Me with these eyes of thine; I give thee supersensuous sight; behold My Yoga Power Supreme.

[Me—in My Universal Form.]

संजय उवाच॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः॥ दर्शयामास पार्थाय परमं रूपमैश्वरम्॥॥॥

XI. q.

' संजय Sanjaya उवाच said:

'राजन् O king (Dhritarashtra) महायोगेश्वरः the Great Lord of Yoga हरि: Hari एवं thus उदस्ता having

spoken ततः then पार्याय unto the son of Prithâ पर्म supreme ऐश्वरं रूपं Ishvara-Form दर्शयामास showed.

Sanjaya said:

Having thus spoken, O king, Hari, the Great Lord of Yoga, then showed unto the son of Prithâ, His Supreme Ishvara-Form—

अनेकवक्रनयनमनेकाद्भतदर्शनम् ॥ अनेकदिव्याभरगां दिव्यानेकोद्यतायुधम् ॥१०॥

XI. 10.

अनेकाइतदर्शनम् With numerous mouths and eyes अनेकाइतदर्शनम् with numerous wondrous sights अनेकदिव्याभरणं with numerous celestial ornaments दिव्यानेकोद्यतायुधम् with numerous celestial weapons uplifted.

With numerous mouths and eyes, with numerous wondrous sights, with numerous celestial ornaments, with numerous celestial weapons uplifted.

दिव्यमाल्यांबरधरं दिव्यगंधानुलेपनम् ॥ सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥

XI. 11.

दिन्यमाल्यांचरधरं Wearing celestial garlands and apparel दिन्यगन्धानुलेपनम् anointed with celestial-scented unguents सर्वाश्चर्यमयं the all-wonderful देवम् resplendent अनन्तम् boundless विश्वतामुखम् all-formed.

Wearing celestial garlands and apparel, anointed with celestial-scented unguents, the All-wonderful, Resplendent, Boundless and All-formed.

दिवि सूर्यसहस्रस्य भवेद्यगपदुत्थिता ॥ यदि भाः सदशी सा स्याद्धासस्तस्य महात्मनः १२

दिवि In the sky यदि if सूर्यसहस्रस्य of a thousand suns भाः splendour युगपत् at once उत्थिता भवेत् were to rise up सा that तस्य of that महात्मनः of the Mighty Being भासः splendour सहशी like स्यात् would be.

If the splendour of a thousand suns were to rise up at once in the sky, that would be like the splendour of the Mighty Being.

[Mighty Being: The Universal Form.

The splendour of the Universal Form excels all others; it is indeed beyond compare.]

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकथा॥ अपश्यदेवदेवस्य शरीरे पागडवस्तदा॥१३॥

XI. 13.

तदा Then पाएडव: the son of Pându तत्र there देव-देवस्य of the God of gods शरीरे in the body अनेकधा in manifold ways प्रविभक्त divided कृत्स्नं whole जगत् universe एकस्यं resting together अपश्यत् saw.

There in the body of the God of gods, the son of Pandu then saw the whole universe resting together, with its manifold divisions.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः॥ प्रशास्य शिरसा देवं कृताञ्जलिरभाषत॥१४॥

XI. 14.

ततः Then स he धनंजयः Dhananjaya विस्मयाविष्टः filled with wonder हृष्ट्रोमाः with hairs standing on end देवं to the Deva शिरसा with (his) head प्रणम्य bending कृताञ्चलिः with joined palms अभाषत spoke.

Then Dhananjaya, filled with wonder, with his hair standing on end, bending down his head to the Deva in adoration, spoke with joined palms.

[Deva: The God, in His Universal Form.]

भर्जुन उवाच॥

पश्यामि देवांस्तव देव देहे

सर्वास्तया भूतविशेषसंघान्॥

ब्रह्माग्रामीशं कमलासनस्थ-मृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

XI. 15.

ग्रर्जुन: Arjuna उवाच said :

देव O Deva तव thy देहे in the body सर्वान all देवान् the Devas तथा and भूतविशेषसंचान् hosts of all grades of beings ईशं the Lord कमलासनस्यम् seated on the lotus ब्रह्माराम् Brahma अनुषीन् Rishis च and सर्वान् all दिव्यान् celestial उरगान् serpents च and पश्यामि (I) see.

Arjuna said:

I see all the devas, O Deva, in Thy body, and hosts of all grades of beings; Brahmá, the Lord, seated on the lotus, and all the Rishis and celestial serpents.

अनेकबाह्रदरवऋनेत्रं

पश्यामि त्वां सर्वतोऽनंतरूपम् ॥ नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

XI. 16.

ंविश्वेश्वर O Lord of the Universe विश्वरूप O Universal Form अनेकबाह्दरवृक्तनेत्रं with manifold arms, stomachs, mouths, and eyes ग्रनंतरूपम् of boundless form त्वाम् thee सर्वतः on every side पश्यामि (I) see तव of thee पुनः also न neither ग्रन्तम् the end न nor मध्यम् the middle न nor ग्रादिं the beginning पश्यामि do (I) see.

I see Thee of boundless form on every side with manifold arms, stomachs, mouths and eyes; neither the end nor the middle, nor also the beginning of Thee do I see, O Lord of the Universe, O Universal Form.

किरीटिनं गदिनं चिकिशां च तेजोराशिं सर्वतो दीप्तिमन्तम्॥ पश्यामि त्वां दुर्निरीक्ष्यं समताद् दीप्तानलार्कद्यतिमप्रमेयम् ॥१७॥

XI. 17.

किरीटिनम् One with diadem गदिनम् with club चिकिराम् with discus च and सर्वतः everywhere दीप्तिमन्तम् shining तेजोराशिम् a mass of radiance दुर्निरिक्षं very hard to look at दीप्तानलार्कसृतिम् blazing like burning fire and sun अप्रमेयम् immeasurable न्वाम् thee समन्तात् all around पश्यामि I see.

I see Thee with diadem, club, and discus; a mass of radiance shining everywhere, very hard to look at, all around blazing like burning fire and sun, immeasurable.

त्वमत्त्रं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम् ॥ त्वमव्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥१८॥

XI. 18.

त्वम् Thou ग्रह्मस् the imperishable परमम् the Supreme Being विदित्त स्म the one thing to be known त्वम् thou ग्रह्म of this विश्वस्य of (the) universe परम् the great निधानम् refuge त्वम् thou ग्रह्मयः the undying शाश्वतधर्मगोप्ता guardian of the Eternal Dharma त्वम् thou सनातनः the ancient पुरुषः Purusha मे मतः I ween.

Thou art the Imperishable, the Supreme Being, the one thing to be known. Thou art the great Refuge of this Universe; Thou art the undying Guardian of the Eternal Dharma, Thou art the Ancient Purusha, I ween.

अनादिमध्यांतमनंतवीर्य-मनंतवाहुं शशिसूर्यनेत्रम् ॥ पश्यामि त्वां दीप्तहुताशवक्रं स्वतेजसा विश्वमिदं तपन्तम्॥१६॥ XI. 10.

अनादिमध्यांतम् Without beginning, middle or end अनंतविर्धम् infinite in power अनंतवाहं of manifold arms शशिस्यिनेत्रं the sun and the moon (thy) eyes दीप्तहृताशबक्रं the burning fire (thy) mouth स्वतेजसह with thy radiance इदम् this विश्वं universe तपन्तम् heating त्वां thee पश्यामि (I) see.

I see Thee without beginning, middle or end, infinite in power, of manifold arms; the sun and the moon Thine eyes, the burning fire Thy mouth; heating the whole Universe with Thy radiance.

द्यावापृथिक्योरिदमंतरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः॥

हृष्ट्वाऽद्भतं रूपमुत्रं तवेदं लोकत्रयं प्रव्यितं महात्मन् ॥२०॥

XI. 20.

महात्मन् O great-souled One द्यावापृथिव्याः heaven and earth इदं the श्रंतरम् space betwixt एकेन alone द्वया by thee हि indeed व्याप्तम् are filled सर्वाः all दिशः quarters च and तव thy श्रद्धतं wonderful इदम् this दशम् awful रूपम् form हष्ट्वा having seen लोकत्रयं the three worlds प्रव्यथितम् are trembling (with fear).

The space betwixt heaven and earth and all the quarters are filled by Thee alone; having seen this, Thy marvellous and awful form, the three worlds are trembling with fear, O Great-souled One.

अमी हि त्वां सुरसंघा विशन्ति केचिद्धीताः प्रांजलयो गृशान्ति ॥ स्वस्तीत्युक्त्वा महर्षिसिद्धसंघा स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥ XI. 21.

अभी These सुरसंधाः hosts of the Devas हि verily स्वाम् thee विशन्ति enter केचित् some भीताः in fear आंजलयः with joined palms गृणान्ति extol महर्षि सिद्धसंघाः bands of great Rishis and Siddhas "स्वस्ति" "May it be well" इति thus उवस्वा saying पुष्कलाभिः splendid स्तुतिभिः with hymns त्वाम् thee स्तुवन्ति praise.

Verily, into Thee enter these hosts of the Devas; some extol Thee in fear with joined palms; "May it be well!" thus saying, bands of Great Rishis and Siddhas praise Thee with splendid hymns.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च॥

गन्धर्वयत्तासुरासिद्धसंघा

वीत्त्वन्ते त्वां विस्मिताश्चेव सर्वे ॥२२॥

XI. 22.

महादिखाः The Rudras and Adityas वसवः Vasus ये those that च and साध्याः Sádhyas विश्वे Vishve-Devas अश्विनो Ashvins मम्तः Maruts च and उप्नणः Ushma-pâs च and गंधर्वयन्तासुरसिद्धसंघाः hosts of Gandharvas, Yakshas, Asuras and Siddhas सर्वे all एव quite विस्मिताः astounded त्वाम् (at) thee च and वीन्तन्ते are looking.

The Rudras, Adityas, Vasus, and Sádhyas, Vishve-Devas and Ashvins, Maruts and Ushmapás, hosts of Gandharvas, Yakshas, Asuras, and Siddhas, they are all looking at Thee, all quite astounded.

[Ushmapás—The Pitris.]

रूपं महत्ते बहुवऋनेत्रं

महाबाहो वहुवाहूरुपादम्॥

बहूदरं बहुदंष्ट्राकरालं

दृष्ट्वा लोकाः प्रव्यियतास्तयाहम् ॥२३॥

XI. 23.

महाबाहों O mighty-armed बहुवक्रनेत्रम् with many mouths and eyes बहुवाहरूपादम् with many arms, thighs and feet बहुदरम् with many stomachs बहु-दंष्ट्राकरालं fearful with many tusks ते thy महत् immeasurable रूपम् form दृष्ट्वा having seen लोकाः worlds प्रव्यथिताः are terrified ग्रहं I तथा so also.

Having seen Thy immeasurable Form—with many mouths and eyes, O mighty-armed,

with many arms, thighs and feet, with many stomachs, and fearful with many tusks,—the worlds are terrified, and so am I.

नभःस्पृशं दीप्तमनेकवर्णा च्यात्ताननं दीप्तविशालनेत्रम् ॥ इष्ट्रा हि त्वां प्रव्यिवान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥२४॥ XI. 24.

बिद्यों O Vishnu नमः the sky स्पृशं touching दीप्तम् shining अनेकवर्णम् in many a colour न्यानाननम् with mouths wide open दीप्तविशालनेत्रम् with large fiery eyes न्वाम् thee हि indeed दृष्ट्वा on seeing प्रन्यायतान्तरान्मा terrified at heart (अहम् I) धृतिम् patience, courage शमम् peace च and न not विन्दामि find.

On seeing Thee touching the sky, shining in many a colour, with mouths wide open, with large fiery eyes, I am terrified at heart, and find no courage nor peace, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि दंष्ट्रेव कालानलसंनिभानि ॥ दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥२५॥

XI. 25.

देवेश O Lord of Devas दंष्ट्राकरालानि searful with tusks कालानलसंनिभानि (blazing) like Pralaya-fires न्य and ते thy मुखानि mouths ह्या एव having seen दिशः the four quarters न जाने I know not शर्म peace नन्य nor लभे do (I) find जगनिवास O abode of the universe मसीद have mercy.

Having seen Thy mouths fearful with tusks, (blazing) like Pralaya-Fires, I know not the four quarters, nor do I find peace; have mercy, O Lord of the Devas, O Abode of the Universe.

[Pralaya-Fires: The fires which consume the worlds at the time of the final dissolution (pralaya) of the universe.

I know.....quarters: I cannot distinguish the East from the West, nor North from the South.]

अभी च त्वां धृतराष्ट्रस्य पुत्राः

सर्वे सहैवावनिपालसंघैः॥

भीष्मो द्रोगाः सूतपुत्रस्तयासौ

सहास्प्रदीयैरपि योधमुख्यैः ॥२६॥

वक्राशि ते त्वरमाशा विशन्ति

दंष्टाकरालानि भयानकानि॥

केचिद्विलया दशनान्तरेषु

संदृश्यन्ते चूर्शितैरुत्तमांगैः ॥२७॥ XI. 26, 27.

अवनिपालसंघै: Hosts of the kings of earth सहैव with अभी these च and धृतराष्ट्रस्य of Dhritaráshtra सर्वे all पुत्राः sons तथा and भीष्मः Bhishma होगाः Drona ग्रसौ this स्तपुत्र: Sutaputra ग्रस्मदीयैः (with those) of ours त्रापि also योधमुख्यै: (with) warrior chiefs सह with त्वरमाणा precipitately ते they दंष्टाकरालानि terrible with tusks भयानकानि fearful to behold क्कांगि mouths त्वां thee विशन्ति enter केचित् some चूर्शिते: crushed to powder उत्तमांनैः with (their) heads दशनान्तरेषु in the gaps betwixt the teeth विलया sticking संदश्यन्ते are found.

All these sons of Dhritaráshtra, with hosts

of monarchs, Bhishma, Drona, and Sutaputra, with the warrior chiefs of ours, enter precipitately into Thy mouth, terrible with tusks and fearful to behold. Some are found sticking in the interstices of Thy teeth, with their heads crushed to powder.

[Sutaputra: The son of a charioteer. Karna.]

यथा नदीनां बहवोऽम्बुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ॥ तथा तवामी नरलोकवीरा

विशन्ति वकार्यभिविज्वलन्ति ॥२८॥

XI. 28.

यथा As नदीनां of rivers बहुदः many ग्रम्बुदेगाः water-currents ग्रिभमुखाः towards समुद्रम् the ocean एव verily द्रवन्ति flow तथा so ग्रमी these नरलोकवीराः heroes in the world of men ग्राभिविज्वलन्ति fiercely flaming on all sides तव thy वक्राणि mouths विशन्ति enter.

Verily, as the many torrents of rivers flow towards the ocean, so do these heroes in the world of men enter Thy mouths fiercely flaming on all sides.

यथा प्रदीतं ज्वलनं पतंगा

विशन्ति नाशाय समृद्धवेगाः॥ तथव नाशाय विशन्ति लोका-

स्तवापि वऋाशि समृद्धवेगाः ॥२६॥

XI. 29.

यथा As पतंगाः moths समृद्धवेगाः with precipitous speed नाशाय to perish प्रदीप्तम् blazing ज्वलनम् fire विश्वन्ति rush into तथा just so समृद्धवेगाः with precipitous speed लोकाः creatures ग्रांपे also नाशाय to perish एव only तव thy वक्राणि mouths विश्वन्ति rush into.

As moths precipitately rush into a blazing fire to perish, just so do these creatures also precipitately rush into Thy mouths only to perish.

[28 & 29.—The two similes vividly illustrate how the assembled warriors rush to destruction, out of their uncontrollable nature, with or without discrimination.

लेलिह्यसे प्रसमानः समन्ता-ल्लोकान्समग्रान्वदनैज्वलद्भिः॥ तेजोभिरापूर्य जगत्समग्रं

भासस्तवोत्राः प्रतपन्ति विष्णो ॥३०॥

XI. 30.

जलङ्किः Flaming वदनैः with mouths समयान् all लोकान् the worlds यसमानः swallowing समन्तात् on every side लेलिहासे thou art licking thy lips बिच्यो O Vishnu तव thy उया: fierce भास: rays तेजोभि: with radiance समग्रम the whole जगत world श्रापूर्य filling प्रतपन्ति are burning.

Swallowing all the worlds on every side with Thy flaming mouths Thou art licking Thy lips. Thy fierce rays filling the whole world with radiance, are burning, O Vishnu!

[Licking Thy lips: consuming entirely, enjoying it, as it were.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ॥ विशातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

XI. 31.

उम्रह्मः Fierce in form भवान् thou कः who (art) में me आख्याहि tell ते to thee नमः salutation अस्त be देववर O Deva Supreme प्रसीद have mercy ग्राद्यम् the primeval one भवन्तम् thee विज्ञातुम् to know इच्छामि (I) desire हि indeed तव thy प्रवृत्तिम् purpose न not प्रजानामि (I) know.

Tell me who Thou art, fierce in form. Salutation to Thee, O Deva Supreme; have mercy. I desire to know Thee, O Primeval One. I know not indeed Thy purpose.

श्रीभगवानुवाच॥

कालोऽस्मि लोकत्त्रयकृत्प्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः॥

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

XI. 32.

श्रीभगवान् The Blessed Lord उवाच said:

लोकस्यकृत World-destroying प्रवृद्धः mighty कालः time ग्रस्म (I) am लोकान् worlds समाहर्तुम् to infold इह here प्रवृत्तः engaged त्वाम् thee ऋते without ग्रिप even प्रत्यनीकेषु in hostile armies ये these योधाः warriors ग्रवस्थिताः arrayed सर्वे न none भविष्यन्ति shall live.

The Blessed Lord said:

I am the mighty world-destroying Time, here made manifest for the purpose of infolding the world. Even without thee, none of the warriors arrayed in the hostile armies shall live.

[Even without thee &c.—Even without thy instrumentality, i. e., even if thou, O Arjuna, wouldst not fight, the end of all these warriors is inevitable, because I as the all-destroying Time

have already killed them; so thy instrumentality in that work is insignificant.]

तस्मात्त्वमुत्तिष्ठं यशो लभस्व

जित्वा शत्रूनभुंक्ष्व राज्यं समृद्धम्॥ मयेवेते निहताः पूर्वमेव

निमित्तमात्रं भव सन्यसाचिन् ॥३३॥

XI. 33.

तसात् Therefore त्वम् thou उत्तिष्ट do arise यशः fame लभस्व acquire शत्रुन् enemies जित्वा after conquering तमृद्धम् the unrivalled राज्यम् dominion भुंदेव enjoy मया by myself एव verily एते they पूर्वम् already एव even निहताः have been slain सञ्यसाचिन् O Savyasachin (त्वम् thou) निमित्तमात्रम् an apparent cause भव be.

Therefore do thou arise and acquire fame. After conquering the enemies, enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O Savyasáchin (Arjuna.)

[Sazwasāchin—one who could shoot arrows even with his left hand.

[Be thou.....cause.—People will think thee as the vanquisher of thy enemies, whom even the Devas cannot kill, and thus thou wilt gain glory; but thou art only an instrument in the hand of Me, the All-destroyer.]

द्रोगां च भीष्मं च जयद्रयं च कर्गा तथाऽन्यानिप योधवीरान्॥ भया हतांस्त्वं जिह मा व्यथिष्ठा युद्धास्व जेतास्स रगो सपत्नान्॥३४॥

XI. 34.

होगाम Drona च and भीटनं Bhishma च and जयद्रथम् Jayadratha च and कर्णम् Karna तथा as well as अन्यान् others बोधवीरात् brave warriors द्वि already मया by me हतात् killed त्वम् thou जाहि do kill मा not ब्यायटाः be distressed with fear रखे in battle सपत्नात् the enemies जेता आसि shalt conquer युध्यस्व fight.

Drona and Bhishma, Jayadratha, Karna, as well as other brave warriors,—these, killed already by Me, do thou kill, and be not distressed with fear. Fight, and thou shalt conquer thy enemies in battle.

[Distressed with fear—of incurring sins by killing Drona who is your Guru and Bhishma your grandsire, and others; and fear not of success, because they are regarded as invincible.]

संजय उवाच ॥

पतच्छ्त्वा वचनं केरावस्य

कृतांज्ञ लिवेपमानः किरीटी ॥

नमस्कृत्वा भूय एवाह कृष्णं

सगद्भदं भीतभीतः प्रणम्य ॥३५॥

XI. 35.

संजयः Sanjaya उवाच said:

कशवस्य Of Keshava एतन् that वचनम् speech श्रुत्वा having heard वेपमानः trembling किरीटी the diademed one कृतांजिलः with joined palms नमस्कृत्वा prostrating (himself) भीतभीतः overwhelmed with fear श्राम्य bowing down भ्राः एव again सगहदम् in कि choked voice कृत्याम to Krishna श्राह addressed.

Sanjaya said:

Having heard that speech of Keshava, the diademed one (Arjuna), with joined palms, trembling, prostrated himself, and again addressed Krishna in a choked voice, bowing down, overwhelmed with fear.

अर्जुन उवाच॥

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च॥ रत्तांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः॥३६॥

XI. 36.

म्रर्जुनः Arjuna उवाच said :

हषीकेश O Hrishikesha तव thy प्रकीर्सा in praise जगत् the world प्रह्न्यति is delighted ग्रह्र्यते rejoices च and रह्नांसि Rákshasas भीतानि in fear दिशः to all quarters द्रवन्ति fly सर्वे all सिद्धसंचाः the hosts of Siddhas च and नमस्यन्ति bow (to thee) स्थाने it is meet.

Arjuna said:

It is meet, O Hrishikesha, that the world is delighted and rejoices in Thy praise, that Rákshasas fly in fear to all quarters and all the hosts of Siddhas bow down to Thee in adoration.

कस्माच ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकाँत्र ॥
अनन्त देवेश जगन्तिवास
त्वमन्तं सदसत्तत्परं यत् ॥३७॥

XI. 37.

महात्मन् O Great-souled One ग्रनन्त O Infinite देवेश O Lord of the Devas जगित्रवास O Abode of the Universe ब्रह्मगः of Brahmâ ग्रिव even गरीयसे greater ग्रादिकर्ने the Primal Cause च and ते to thee कस्मान् how न not नमेरन् they should bow सन् the being ग्रसन् the non-being परम् beyond (them) यन् which ग्रह्मरम् the Imperishable तन् that च and त्वम् thou (art).

And how should they not, O Great-souled One, bow to Thee, greater than, and the Primal Cause of, even Brahmá, O Infinite Being, O Lord of the Devas, O Abode of the Universe; Thou art the Imperishable, the Being and the non-Being, (as well as) That which is Beyond (them).

[Brahmá: the Hiranyagarbha.

The Being and the non-Being, &c.—The Sat (Manifested) and the Asat (Unmanifested), which form the Upâdhis (adjuncts) of the Akshara (Imperishable); as such He is spoken of as the Sat and the Asat. In reality, the Imperishable transcends the Sat and the Asat.

त्वमादिदेवः पुरुषः पुरागा-स्वमत्य विश्वस्य परं निधानम्॥ वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप॥३८॥

XI. 38.

श्रनन्तरूप O Boundless form त्वम् thou श्राटिदेवः the primal Deva पुराणः the ancient पुरुषः Purusha श्रह्म of this विश्वस्य of universe प्रम् the supreme निधानम् refuge वेत्ता the knower वेद्यं the one thing to be known च and परं the supreme धाम goal आसे (thou) art त्वदा by thee विश्वं the universe ततस् is pervaded.

Thou art the Primal Deva, the ancient Purusha; Thou art the Supreme Refuge of this Universe, Thou art the Knower, and the One Thing to be known; Thou art the Supreme Goal. By Thee is the Universe pervaded, O Boundless Form.

वायुर्यमोऽग्निर्वरुगाः शरांकः

प्रजापतिस्वं प्रपितामहश्च॥

नमो नयस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥३६॥

XI. 39.

त्वम् Thou (art) वायुः Vâyu यमः Yama आग्नः Agni वहणः Varuna शशांकः the moon प्रजापितः Prajâpati प्रापितामहः the Great-Grandfather च and ते to thee तमः नमः salutation, salutation अस्तु be सहस्रकृत्वः a thousand times युनः again च and भूय आपि and again ति to thee नमः नमः salutation, salutation.

Thou art Vâyu, Yama, Agni, Varuna, the moon, Prajâpati, and the Great-Grandsather. Salutation, salutation to Thee! a thousand times, and again and again salutation, salutation to Thee!

[Vayu.....Moon: The God of wind, death, fire, waters, and the moon.

The Great-Grandfather—The Creator even of Brahma,]

नमः पुरस्तादय पृष्ठतस्ते

न्मोऽस्तु ते सर्वत एव सर्व ॥

अनन्तवीर्यामितविक्रमस्त्वं सर्व समामोषि ततोऽसि सर्वः ॥४०॥

XI. 40.

सर्व O All ते to thee पुरस्तात before आय and पृष्ठतः behind नमः salutation ते to thee सर्वत एव on every side नमः salutation अस्तु be अनन्तवीर्यः infinite in power अनितविक्रमः infinite in prowess त्वम् thou सर्वन् all समाजीवि pervadest ततः wherefore सर्वः all असि thou art.

Salutation to Thee before and to Thee behind, salutation to Thee on every side, O All! Thou, infinite in power and infinite in prowess, pervadest all; wherefore Thou art All.

[On every side: As thou art present every-where.

Pervadest: by Thy One Self.]

सखेति मत्वा प्रसमं यदुकां

हे रुष्ण हे यादव हे सखेति॥ अजानता महिमानं तवेदं

मया प्रमादात्प्रणयेन वापि ॥४१॥ यंबावहासार्थमसत्कृतोऽसि

विहारराय्यासनभोजनेषु॥

पकोऽयवाष्यच्युत तत्समत्तं

तत्त्वामये त्वामहमप्रमेयम् ॥४२॥

XI. 41, 42.

तव Thy महिमानम् greatness इदम् this च and अज्ञानता unconscious मया by me प्रमादात् from carelessness प्राथम due to love वा or खाप merely

सखा friend इति as मत्वा regarding हे कृष्ण O Krishna हे यादव O Yádava हे सखे O friend इति as प्रसमस् presumptuously यत् whatever उक्तम् said अच्युत O Achyuta विहारशय्यासनभोजनेषु while walking, reposing, sitting, or at meals एक: when alone अयवा or तत्समदाम् in company अवहासार्थम् for the sake of fun यत् in whatever way असत्कृत: unhonoured असि thou art अहम् । अरोजम् immeasurable त्वाम् thee तत् that द्वामये (1) implore to forgive.

Whatever I have presumptuously said from carelessness or love, addressing Thee as, "O Krishna, O Yâdava, O friend," regarding Thee merely as a friend, unconscious of this Thy greatness—in whatever way I may have been disrespectful to Thee in fun, while walking, reposing, sitting, or at meals, when alone (with Thee), O Achyuta, or in company—I implore Thee, Immeasurable One, to forgive all this.

[Love: Confidence born of affection. In company: in the presence of others.]

पितासि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुर्गरीयान् ॥ न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥४३॥

XI. 43.

ग्रमितमप्रभावः Of power incomparable त्वस् thou चराचरस्य of the moving and unmoving लोकस्य of the world पिता father ग्रांस (thou) 21% वृज्यः the object of worship ग्रस्य its च and ग्रह-र्जश्यन् greater than the great, लोकत्रये in the three worlds ग्रापि even त्वन्समः equal to thee न none ग्राप्ति is ग्रान्यधिकः surpassing ग्रान्य any other कुतः whence.

Thou art the Father of the world, moving and unmoving; the object of its worship; greater than the great. None there exists who is equal to Thee in the three worlds: who then can excel Thee, O Thou of power incomparable?

[None.....to Thee—There cannot be two or more Ishvaras; if there were, the world could not get on as it does. When one Ishvara desires to create, another may desire to destroy. Who knows that all the different Ishvaras would be of one mind, as they would all be independent of each other.]

तस्मात्प्रमाभ्य प्रशिष्याय कायं प्रसादये त्वामहमीशमीड्यम् ॥ पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोदुम् ॥४४॥

XI. 44.

देव Lord तसात् so ग्रहम् I कायम् (my) body प्रशिद्याय having prostrated प्रशाम्य saluting ईड्यम् adorable न्द्राम् thee प्रसाद्ये crave forgiveness पुत्रस्य की the son, पिता (a) father इव as सख्युः of a dear friend सखा a friend इव as प्रियायाः of one's love प्रियः a beloved one इव as सोद्धम् to forgive ग्रहिस thou shouldst.

So prostrating my body in adoration, I crave Thy forgiveness, Lord adorable. As a father forgiveth his son, a friend a dear friend, a beloved one his love, even so shouldst Thou forgive me, O Deva.

अहप्यूर्व हिषितो शिस्म हृष्ट्रा भयेन च प्रव्यियतं मनो मे ॥ तदेव मे दर्शय देव रूपं प्रसीद देवेश जगिवास ॥४५॥

XI. 45.

देव O Deva ग्रह्मपूर्वम् what was never seen before ह्या having seen हांचितः overjoyed ग्रास्नि I
am भयेन with terror च yet मे my मनः mind प्रव्याधितम्
is distracted तत् that रूपम् form एव only मे me
दर्शय show देवेश O Lord of Devas ज्ञानिवास O Abode
of the universe प्रसीद have mercy.

Overjoyed am I to have seen what I saw never before; yet my mind is distracted with terror. Show me, O Deva, only that Form of Thine. Have mercy, O Lord of Devas, O Abode of the Universe.

किरीटिनं गदिनं चक्रहस्त-

मिक्छामि त्वां द्रष्टुमहं तथैव ॥ तेनैव रूपेगा चतुर्भुजन

सहस्रवाहो भव विश्वसूर्ते ॥४६॥

XI. 46.

ग्रहं I तया एव as before त्वाम् thee किरीटिनं diademed गदिनम् bearing a mace चक्रहस्तम् a discus in the hand द्रष्टम् to see इच्छामि I desire सहस्र-बाहो O (thou) of thousand arms विश्वमूतें of universal form तेनैव that same चतुर्भज्ञेन four-armed रूपेण form भव assume.

Diademed, bearing a mace and a discus, Thee I desire to see as before. Assume that same four-armed Form, O Thou of thousand arms, of Universal Form.

श्रीभगवानुवाच ॥

मया प्रसन्तेन तवार्कुनेदं

रूपं परं दर्शितमात्मयोगात् ॥

तेजोमयं विश्वसनन्तसाद्यं

यन्मे त्वदन्येन न दृष्णूर्वम् ॥४७॥

XI. 47.

श्रीभगवान् The Blessed Lord उनाच said:

म्राह्मशोगात् by my own Yoga power त्व to thee इद्ध् this तेजोमधम् resplendent ग्रान्तम् infinite ग्राह्मश् primeval मे of mine परस् supreme विश्वम् universal रूपम् form दर्शितम् has been shown यत् which स्वद्येन by any other than thyself न not ह्हणूर्वम् hath been seen before.

The Blessed Lord said:

Graciously have I shown to thee, O Arjuna, this Form Supreme, by My own Yoga power, this primeval, infinite, universal Form of Mine, resplendent, which hath not been seen before thee by anyone else.

न वेदयज्ञाध्ययनैन दानै-

र्न च कियाभिनं तपोभिष्ठग्रैः॥

एवं रूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

XI. 48.

कुरुपवीर O great hero of the Kurus न neither वेदयज्ञाच्ययनै: by the study of the Veda and of Yajna

न nor दानै: by gifts न च nor कियाभि: by rituals न nor उमै: by severe तपोभि: (by) austerities एवं such रूप: form ग्रहम् I त्वदन्येन to any other than thee नुलोको in the world of men द्रष्टुम् शक्य: am I visible.

Neither by the study of the Veda and of Yajna, nor by gifts, nor by rituals, nor by severe austerities, am I in such Form visible, in the world of men, to any other than thee, O great hero of the Kurus.

मा ते व्यथा मा च विसृहभावो हष्ट्रा रूपं घोरमीहङ्ममेदम् ॥ व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥४६॥ XI. 49.

ईटक् So घोरम terrible मम of mine इदम this रूपम form ह्या having seen मा not ते thine व्यथा fear विम्हभावः bewildered state (अस्तु be) मा च nor व्यपेतमीः with (thy) fears dispelled प्रीतमनाः with claddened heart च and पुनः again त्वम् thou मे of one तत् इदं this (former) रूपम् एव form प्रपथ्य see (now).

Be not afraid nor bewildered, having beheld this Form of Mine, so terrific. With thy fears dispelled and with gladdened heart, now see again this (former) Form of Mine.

संजय उवाच॥ इत्यज्ञिनं वासुदेवस्तयोक्तवा स्वकं रूपं दर्शयामास भूयः॥ आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महातमा॥५०॥

XI. 50.

संजयः Sanjaya उवाच said:

वासुदेव: Vâsudeva अर्जुनम् to Arjuna इति thus स्वन्ता having spoken भूयः again तया so स्वकम् his own रूपं form दर्शयामास showed महात्मा the great-souled one सौस्यवपु (his) gentle form भूत्वा assuming पुनः again भीतम् who was terrified एनम् him आश्वासयामास pacified च and.

Sanjaya said:

So Vâsudeva, having thus spoken to Arjuna, showed again His own Form, and the Great-souled One, assuming His gentle Form, pacified him who was terrified.

भ्रर्जुन उदाच॥

द्येदं मानुषं रूपं तव सौम्यं जनादन ॥ इदानीमस्मि संवृत्तः सचेताः प्रकृति गतः ॥५१॥

XI. 51.

त्रर्जुन: Arjuna उवाच said :

जनार्दन O Janárdana तद thy इदम् this सौम्यम् gentle मानुजम् human रूपं form दृष्ट्वा having seen इदानीम् now ग्रहं I सचेताः with thoughts संवृत्तः composed ग्रस्म I am प्रकृतिम् (my) nature गतः recovered.

Arjuna said:

Having seen this Thy gentle human form O Janárdana, my thoughts are now composed and I have recovered myself.

श्रीभगवानुवाच ॥ सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ॥ देवा अप्यस्य रूपस्य नित्यं दर्शनकां निगाः ॥५२॥

XI. 52.

श्रीभगवान् The Blessed Lord उदाच said:

मम Mine इदम् this सुदुर्दर्शन very hard to see यत् which रूपम् form हृद्वान् seen ग्रसि thou hast देवाः Devas ग्रापि even ग्रस्य of this रूपस्य (of) form नित्यम् ever दर्शनकां दियाः long to behold.

The Blessed Lord said:

Very hard indeed it is to see this Form of Mine which thou hast seen. Even the Devas ever long to behold this Form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया॥ शक्य पर्वविधो द्रष्टुं दृष्टवानिस मां यथा॥५३॥ XI. 53.

यथा As माम me हप्टवान् श्रसि (thou) hast seen एवंविधः like this श्रहम् I न neither देदै: by the Vedas न nor सपसा by austerity न nor दानेन by gifts न nor इड्यथा by sacrifice हपून to be seen शक्य (am) possible.

Neither by the Vedas nor by austerity, nor by gifts, nor by Sacrifice can I be seen as thou hast seen Me.

भक्त्या त्वनन्यया शक्य ब्रहमेवंविघोऽर्जुन ॥ ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

XI. 54.

प्रन्तप O scorcher of foes अर्जुन O Arjuna अनन्यया by single भक्ता (by) devotion त but एवंविधम् in this form अहं I तत्त्वेन in reality ज्ञातुं to be known द्रष्टुम् to be seen प्रवेष्टुम् to be entered into च and also शक्यः (am) possible.

But by single devotion I may in this Form be known, O Arjuna, and seen in reality, and also entered into, O scorcher of foes.

[Single devotion: that devotion which never seeks any other object but the Lord alone, and consequently cognises no other object but the Lord.]

मत्कर्मकृन्मत्परमो मञ्ज्कः संगवर्जितः॥ निर्वेरः सर्वभूतेषु यः स मामेति पाग्डव॥५५॥ XI. 55.

पाएडव O Pândava यः who मल्कर्मकृत् does work for me मत्परमः has me for his goal मद्गन्तः is devoted to me संगवर्जितः is freed from attachment सर्वभृतेषु towards all creatures निर्वेरः bearing no enmity च and सः he मां me एति enters into.

He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature—he entereth into Me, O Pándava.

[Does work for Me alone: Serves Me alone in all forms and manner of ways, with his whole heart and soul, and thus does not become attached to them.

One whose devotion takes the forms as described in this sloka, can only know and realise Him as He is in reality, and subsequently become one with Him.]

इति विश्वरूपदर्शनं नाम एकादशोऽध्यायः॥

The end of the eleventh chapter designated, THE VISION OF THE UNIVERSAL FORM.

Srimad-Bhagavad-Gita.

॥ द्वादशोऽध्यायः॥

TWELFTH CHAPTER

अर्जुन उवाच॥ पवं सततयुक्ता ये भकास्त्वां पर्युपासते॥ ये चाप्यद्यरमध्यकं तेवां के योगवित्तमाः॥१॥ XII. 1.

ग्रर्जुन: Arjuna उवाच said:

एवं I'hus सततयुक्ताः ever-steadfast य those भक्ताः devotees त्वाम् thee पर्युपासते worship य those च and अपि also अव्यक्तं the unmanifested अक्तरम् the Imperishable तेषाम् of them के which योगविक्तमाः better versed in Yoga.

Arjuna said:

Those devotees who, ever-steadfast, thus worship Thee, and those also who worship the Imperishable, the Ummanifested,—which of them are better versed in Yoga?

[Thus: as declared in the last preceding verse (xi. 55).

The Unmanifested—Avyaktam—i. e. That which is incomprehensible to the senses, as devoid of all Upādhis.]

श्रीभगवानुवाच ॥ मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते॥ श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥२॥

XII. 2.

श्रीभगवान् The Blessed Lord उवाच said:

मंथि On me मनः mind आवेश्य fixing नित्ययुक्ताः ever-steadfast प्रया Supreme श्रद्ध्या with Shraddhâ उपेताः endowed ये who माम me उपासते worship न those युक्ततमाः the best versed in Yoga मे my मनाः are in (my) opinion.

The Blessed Lord said:

Those who, fixing their mind on Me, worship Me, ever-steadfast, and endowed with Supreme Shraddhâ, they in My opinion are the best versed in Yoga.

ये त्वत्तरमिनर्देश्यमब्यकं पर्शुपासते॥ सर्वत्रगमिचिन्त्यं च कूटस्थमचलं ध्रुवम्॥॥॥ संतियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः॥ ते प्राप्तृवन्ति मामेव सर्वभूतिहते रताः॥४॥

XII. 3, 4.

सर्वेच Everywhere समबुद्धयः even-minded ये who तु but च also इन्द्रियमामम् the aggregate of the senses नियम्य having subdued अनिर्देश्यम् the Indefinable अञ्चलाम् the Unmanifested सर्वेच the Omnipresent अचिन्त्यं the Unthinkable क्रूटस्यं the Unchangeable अचलं the Immovable धुवं the Eternal अन्तरम् the Imperishable पर्युपासते worship सर्वभूतिहिते in the welfare of all beings रताः engaged ते they माम् myself एव only प्रामुवन्ति (they) reach.

But those also, who worship the Imperishable, the Indefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchange-

able, the Immovable, the Eternal,-having subdued all the senses, even-minded everywhere, engaged in the welfare of all beings,verily, they reach only Myself.

Worship-Upáshand,-is, approaching the object of worship by way of meditating on it, in accordance with the teachings of the Shastras and the Guru, and dwelling steadily in the current of one thought, as continuous as a thread of oil poured from a vessel.

Unchangeable-Kutastha: lit., remaining like a mass. He who is seated in Maya as its Witness.]

क्षेत्रोऽधिकतरस्तेवामव्यकासक्तचेतसाम्॥ अव्यक्ता हि गतिर्दुःखं देहबद्भिरवाष्यते ॥५॥ XII. 5.

तेषाम् Of those अव्यक्तासक्तचेतसाम् whose mind is set on the unmanifested अधिकतर: greater (is) द्विपाः trouble हि for देहबद्धि: for the embodied अव्यक्ता the unmanifested गतिः the goal दुःखं with hard toil ऋवा खते is reached.

Greater is their trouble whose minds are set on the Unmanisested; for the goal of the Unmanifested is very hard for the embodied to reach.

The embodied.—Those who are attached to, or have identified themselves with, their bodies.

No comparison between the worshippers of the qualified and unqualified Brahman is meant heresince by the context, both reach the same goal. The path of the qualified Brahman is described as superior only because it is easier. The path of the unqualified Brahman is harder, because of the necessity of having to abandon all attachment to the body, from the very beginning of their practice.]

ये तु सर्वाशि कर्माशि मिथ संन्यस्य मत्पराः॥ अनन्येनैव योगेन मां ध्यायन्त उपासते॥६॥ तेपामहं समुद्धक्तां मृत्युसंसारसागरात्॥ भवामि न चिरात्पार्थ मय्यावेशितचेतसाम ॥७॥

XII. 6, 7.

ये Who तु but सर्वाणि all कर्नाणि actions मिय in me संन्यस्य resigning मत्पराः regarding me as the Supreme Goal अन्येन with single-minded योगेन (with) Yoga एव verily माम me ध्यायन्तः meditating ज्यासते worship पार्थ O son of Pritha यहं I माँथ on me आवेशितचेतसाम् of those whose mind is set तेपान् for them मृत्युसंसारसागरात् out of the ocean of the mortal Samsâra न चिरात् ere long समुद्धनों the saviour अवामि I become.

But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga;—for these whose mind is set on Me, verily, I become ere long, O son of Prithá, the Saviour out of the ocean of the mortal Samsára.

[Mortal Samsara: The round of birth and death.]

मय्येव मन ग्राधत्स्व मिय बुद्धि निवेशय॥ निवसिष्यसि मय्येव ग्रत ऊर्ध्व न संशयः॥८॥

XII. 8.

माँथ On me एव only मन: (thy) mind आधत्म्य fix माँथ in me बुद्धि (thy) intellect निवेशय place आतः ऊर्ध्व hereafter माँथ in me एव alone निवसिष्यासे thou shalt live न no संशय: doubt.

Fix thy mind on Me only, place thy intellect in Me: thou shalt no doubt live in Me hereafter.

[Mind-manas: purpose and thought.

Intellect—the faculty which resolves and determines.

Live in Me-as My Self.]

अय चित्तं समाधातुं न शक्तोषि मयि स्थिरम् ॥ अभ्यासयोगेन ततो मामिच्छातुं धनंजय ॥६॥

धनंजय O Dhananjaya ग्रथ if मिय on me चित्तं (thy) mind स्थिरम् steadily समाधातुं to fix न शक्तोषि (thou) art unable ततः then ग्रभ्यासयोगेन by Abhyâsa-Yoga माम् me ग्राप्तुम् to reach इच्छ do (thou) seek.

If thou art unable to fix thy mind steadily on Me, then by Abhyâsa-Yoga do thou seek to reach Me, O Dhananjaya.

[Abhyasa-Yoga: the practice of repeatedly with-drawing the mind from the objects to which it wanders, and trying to fix it on one thing.]

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव॥ मदर्थमपि कर्माग्रि कुर्वन्सिद्धिमवाष्स्यसि॥१०॥

XII. 10.

अभ्यासे (In) Abhyasa आपि also असमर्थः unable to practise असि if thou art मन्कर्मप्रमः intent on doing actions for my sake भन be thou मदर्थ for my sake कर्माणि actions कुर्नन् by doing आपि even सिद्धिम् perfection अनाप्यसि thou shall attain.

If also thou art unable to practise Abhyasa, be thou intent on doing actions for My sake.

Even by doing actions for My sake, thou shalt attain perfection.

अथैतद्प्यशक्तोऽसि कर्तु मद्योगमाश्चितः॥ सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥११॥

XII. 11.

श्रय If एतत् this कर्तुं to do श्रशक्तः unable श्रसि thou art ततः then मद्योगम् refuge in me श्राश्रितः taking यतात्मवान् self-controlled सर्वकर्मफलत्यागम् the renunciation of fruit of all action कुह do.

If thou art unable to do even this, then taking refuge in Me, and self-controlled, abandon the fruit of all action.

[In the preceding slokas,—first, the concentration of the mind on the Lord is enjoined; in case of inability to do that, Abhyâsa-Yoga is advised; if one finds that to be too hard, the performance of actions for the sake of the Lord alone, has been taught. Those who cannot do this even, who want to do things impelled by personal or other desires, are directed to give up the fruits of those actions to the Lord—i. e., not to anticipate, dwell, or build on, or care for, the results, knowing them to be dependent upon the Lord. Those who cannot control their desire for work are taught to practise indifference to the effects thereof.]

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ॥ ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥ XII. 12.

ग्रभ्यासात् Than (blind) Abhyâsa ज्ञानम् knowledge हि indeed श्रेयः better ज्ञानात् than (mere) knowledge ध्यानम् meditation (with knowledge) विशिष्यते is more esteemed ध्यानात् than meditation कर्मफलत्यागः the renunciation of the fruits of actions

सागात् from renunciation अनन्तरम् immediately शान्तिः peace (भवति follows).

Better indeed is knowledge than (blind) Abhyása; meditation (with knowledge) is more esteemed than (mere) knowledge; than meditation the renunciation of the fruits of actions; peace immediately follows renunciation.

[Renunciation of the fruit of all action, as a means to the attainment of Bliss, is merely extolled here, by the declaration of the superiority of one over another. Wherefore? Because it constitutes a common factor which immediately precedes Peace, both in the case of the man of wisdom who is steadily engaged in devout contemplation, and also of the ignorant one who, unable to tread the paths taught before, takes it up as the easiest means to Bliss.]

झहेण सर्वभूतानां मैत्रः करुण एव च ॥ निर्ममो निरहंकारः समदुःखसुखः ह्यमी ॥१३॥ सन्तुष्टः सततं योगी यतात्मा दढनिश्चयः॥ मञ्चर्पितमनोबुद्धियों मे भक्तः स मे प्रियः॥१४॥ XII. 13, 14.

सर्वभूतानाम् Of (to) all creatures अब्रेष्टा free from hatred or malevolence मैत्रः friendly करणः compassionate च and एव even निर्ममः who is free from the idea of mineness निरहंकारः free from egoism, from the notion of 'I' समदःखमुखः even-minded in pain and pleasure स्मी forbearing सत्ततम् ever सत्यः content योगी steady in contemplation यतात्मा self-controlled हदनिश्रयः possessed of firm conviction मिय on me अपितमनोचुद्धः with mind and intellect fixed यः who महत्तः devoted to me सः he मे to me भियः (is) dear.

He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of me and mine, even-minded in pain and pleasure, and forbearing, ever content and steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect fixed on Me,—he who is thus devoted to Me, is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः॥ हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥१५॥ XII. 15.

यसात् From (by) whom लोक: the world न not उद्भिन्नते is agitated, afflicted यः who च and लोकात् from (by) the world न not उद्भिन्नते is agitated यः who च and हर्षामर्थभयोद्देगैः by (from) joy, envy, fear and anxiety मुक्तः freed सः he मे to me प्रियः (is) dear.

He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear and anxiety,—he is dear to Me.

अन्येत्तः शुचिर्दत्त उदासीनो गतव्यथः॥ सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥१३॥ XII. 16.

अनपेद्यः (Who is) free from dependence श्राचिः who is pure दत्तः prompt उदासीनः unconcerned अत्रथ्यः untroubled सर्वारम्भपरियागी renouncing every undertaking यः who मद्रक्तः devoted to Me सः he म to me प्रियः (is) dear.

He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking,—he who is thus devoted to Me, is dear to Me.

Free from dependence—to the body, the senses, the sense-objects, and their mutual connections.

Prompt: able to decide rightly and immediately

in matters demanding prompt action.

Every undertaking—calculated to secure objects of desire, whether of this world or of the next.]

यो न हृष्यति न द्वेष्टि न शोचित न कांत्ति॥ शुभाशुभपरित्यागी भक्तिमान्यः स मे त्रियः॥१७॥ XII. 17.

यः Who न neither हृज्यति rejoices न nor द्वेष्टि hates न nor शोचित grieves न nor कांचीत desires ग्रुभाग्रभ-परित्यागी renouncing good and evil यः who भक्तिमान् full of devotion सः he मे to me प्रियः (is) dear.

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil,—he who is full of devotion, is dear to Me.

[Hates: Frets at receiving anything undesirable. Grieves—at parting with a beloved object. Desires—the unattained.]

समः शत्रौ च मित्रे च तथा मानापमानयोः॥ शीतोष्णासुखदुःखेषु समः संगविवर्जितः॥१८॥ तुल्यनिन्दास्तुतिर्मीनी सन्तुष्टो येनकेनचित्॥ अनिकेतः स्थिरमितर्भिक्तिमान्मे प्रियो नरः॥१६॥ XII. 18, 19.

शत्री To foe मिने to friend च and तथा also च and मानापमानयोः in honour and dishonour समः (who is) the same शीतोष्णसुखदुःखेषु in cold and heat, in pleasure and pain समः the same संगतिर्वाजनः free from attachment तुत्यिनिन्दास्तुतिः to whom censure and praise are equal मौनी who is silent यनकेनांचित् with anything संतुष्टः content अनिकेतः homeless

स्थिरमनि: steady-minded भक्तिमान full of devotion नर: (that) man म to me प्रियः (is) dear.

He who is the same to friend and foe, and also in honour and dishonour: the same in heat and cold, in pleasure and pain; free from attachment; to whom censure and praise are equal; who is silent, content with anything, homeless, steady-minded, full of devotion;—that man is dear to Me.

[Content with anything, homeless: content with the bare means of bodily sustenance. Says the Mahabharata, --

यनकनिचदाच्छक्रो यनकेनिचदाश्वितः । यत्र क्रचनथायीस्यात्तन्देवा ब्राह्मणंविद्वः॥

any food, who lies down anywhere, him the Gods call a Brahman." Shanti Parva.]

ये तु धर्मामृतिमदं यथोक्तं पर्युपासते॥ श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः॥२०॥ XII. 20.

श्रे Who त indeed ययोक्तम् as declared (above) इदं this धर्मामृतम् Immortal Dharma पर्युपासत follow अद्यानाः endued with Shraddha मन्परमाः regarding rue as the Supreme Goal भक्ताः devoted न they अदिशास exceedingly म to me प्रियः (are) dear.

And they who follow this Immortal Dharma, as described above, endued with Shraddhá, regarding Me as the Supreme Goal, and clevoted,—they are exceedingly dear to Me.

इति भक्तियोगोनाम द्वादशोऽध्यायः॥

The end of the twelfth chapter designated, THE WAY OF DEVOTION.

Srimad-Bhagavad-Gita.

॥ त्रयोदशोऽध्यायः॥

THIRTEENTH CHAPTER

अर्जुन उवाच॥ प्रकृति पुरुषं चैव त्तेत्रं त्तेत्रह्मेव च। एतद्वेदितुमिच्छामि ज्ञानं होयं च केशव॥

ग्रर्जुन: Arjuna उवाच said:

केशव O Keshava प्रकृति the Prakriti पुरुषं the Purusha च and एव also द्वेत्रं Kshetra द्वेत्रज्ञं the knower of the Kshetra च and एव also ज्ञानं knowledge द्वेथं what ought to be known च and एतन this वेदितुं to know इच्छामि (I) desire.

Arjuna said:

Prakriti and Purusha, also the Kshetra and the Knower of the Kshetra, knowledge, and that which ought to be known—these, O Keshava, I desire to learn.

[This verse is omitted in many editions.]

श्रीभगवानुवाच ॥ इदं शरीरं कौन्तेय त्तेत्रीमत्यभिधीयते ॥ एतद्यो वेत्ति तं प्राहुः त्तेत्रज्ञ इति तद्विदः ॥१॥ XIII. I.

श्रीभगवान् The Blessed Lord उवाच said:

कौन्तेय O son of Kunti इदम् this शरीरम् body चेत्रम् Kshetra इति thus अभिधीयते is called यः who एतत् this वेन्ति knows तिद्दः who know of them तन् him नेत्रनः the knower of the Kshetra इति as प्राह्-they call.

The Blessed Lord said:

This body, O son of Kunti, is called Kshetra, and he who knows it is called Kshetrajna by those who know of them (Kshetra and Kshetrajna).

[Kshetra: literally, field; the body is so called because the fruits of action are reaped in it as in a field.]

चेत्रज्ञं चापि मां विद्धि सर्वचेत्रेषु भारत ॥ चेत्रचेत्रज्ञयोर्जानं यत्तज्ज्ञानं मतं मम ॥२॥

XIII. 2.

भारत O Descendant of Bharata सर्वजितेषु in all Kshetras ऋषि also माम् me च and तेत्रज्ञम् the Kshetrajna विद्धि do thou know तेत्रतेत्रज्ञाः of Kshetra and Kshetrajna यत् which ज्ञानं knowledge तत् that ज्ञानम् (is) knowledge मम् by me मतम् is considered to be.

Me do thou also know, O descendant of Bharata, to be the Kshetrajna in all Kshetras. The knowledge of Kshetra and Kshetrajna is considered by Me to be the knowledge.

तत्त्रेत्रं यच याहक् च यहिकारि यतश्च यत्॥ स च यो यत्प्रभावश्च तत्समासेन मे श्रृणु॥३॥ XIII. 3.

तत् The त्रिम् Kshetra यत् what (is) च and यादकारि what its modifications यतः from what (causes) च and यत् what (effects arise) सः he (is) च and यः who यतः

what प्रभाव: (His) powers च and तत् that समासेन in brief मे from me शृक्ष hear.

What the Kshetra is, what its properties are, what are its modifications, what effects arise from what causes, and also who He is and what are His powers, that hear from Me in brief.

[That: the true nature of Kshetra and Kshetrajna in all these specific aspects.]

ऋपिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्॥ ब्रह्मसूत्रपदेश्चैव हेतुमद्गिर्विनिश्चितैः॥४॥

XIII. 4.

ऋषिभिः By Rishis विविधः various छन्दोभिः in chants पृथक distinctive बहुधा in many ways गीतम् has been sung विनिश्चितैः convincing हेतुमद्भिः full of reasoning ब्रह्मस्त्रपदैः in phrases indicative of Brahman च and एव also.

(This truth) has been sung by Rishis in many ways, in various distinctive chants, in passages indicative of Brahman, full of reasoning, and convincing.

महाभूतान्यहंकारो वुद्धिरब्यक्तमेव च ॥ इन्द्रियाणि दशैंकं च पश्च चेन्द्रियगोचराः॥५॥, इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः॥ एतत्चेत्रं समासेन सविकारमुदाहृतम्॥६॥

XIII. 5, 6.

महाभूतानि The great Elements ग्रहंकार: egoism बुद्धिः intellect ग्रन्थक्तं the unmanifested (Mula Prakriti) च and एव also दश ten इन्द्रियाणि the senses एकम् the one (mind) च and पञ्च five इन्द्रियगोचरा: objects of sense इच्छा desire देव: hatred मुखम् pleasure

दुःखम् pain संघातः the aggregate, the body चतना intelligence धृतिः fortitude एतन् the सविकारम् with its modifications द्वेत्रम् Kshetra समासेन briefly उदाहतम् has been (thus) described.

The great Elements, Egoism, Intellect, and also the Unmanifested (Mula Prakriti), the ten senses and the one (mind), and the five objects of sense; desire, hatred, pleasure, pain, the body, intelligence, fortitude,—the Kshetra has been thus briefly described with its modifications.

[The Sankhyas speak of those mentioned in the fifth Sloka as the twenty-four Tattvas Principles.

The great Elements-Mahabhutas-pervade all Vikåras, all modifications of matter.

Aggregate—Samgháta: combination of the body and the senses.

Desire and other qualities which the Vaiseshikas speak of as inherent attributes of the Atman, are spoken of in the sixth sloka as merely the attributes of Kshetra, and not the attributes of Kshetrajna. Desire and other qualities mentioned here, stand for all the qualities of the Antah-Karana or inner sense,—as mere mental states. Each of them, being knowable, is Kshetra.

The Kshetra, of which the various modifications in their totality, spoken of as "this body" in the first Sloka, has been here dwelt upon in all its different forms, from 'The great Elements' to 'fortitude.'

अमानित्वमदंभित्वमहिंसा चान्तिरार्जवम्॥ आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥७॥

XIII. 7.

अमानित्वम् Humility ग्रदंभित्वं unpretentiousness श्रहिंसा non-injuriousness द्यान्तिः forbearance श्रार्जनम् uprightness ग्राचार्योपासनम् service of the teacher शोचम् purity स्थेर्यम् steadiness ग्रात्मविनिमहः self-control.

Humility, unpretentiousness, non-injuriousness, forbearance, uprightness, service of the teacher, purity, steadiness, self-control;

[Achārya—one who teaches the means of attaining Moksha.

Purity—external and internal. The former consists in washing away the dirt from the body by means of water &c., and the latter—the inner purity of mind—consists in the removal from it of the dirt of attachment and other passions, by the recognition of evil in all objects of sense.]

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ॥ जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥८॥

XIII. 8.

इन्द्रियार्थेषु Of sense-objects वैराग्यम् renunciation अनहंकारः absence of egoism एव also च and जन्मस्त्युजराज्याधिदु खदोषानुदर्शनम् reflection on the evils of birth, death, old age, sickness and pain.

The renunciation of sense-objects, and also absence of egoism; reflection on the evils of birth, death, old age, sickness and pain;

Sense-objects: such as sound, touch &c., of pleasures seen or unseen.

Pain—whether Adhyâtmic, i. e., arising in one's own person, or Adhibhoutic, i. e., produced by external agents, or Adhidaivic, i. e., produced by supernatural beings.

Reflection...pain—or the passage may be interpreted as—reflection on the evils and miseries of birth, death, old age and sickness. Birth &c., are all miseries, not that they are miseries in them-

selves, but because they produce misery. From such reflection arises indifference to sense-pleasures, and the senses turn towards the Innermost Self for knowledge.]

असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ॥ नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥६॥

XIII. 9.

श्रमक्तिः Non-attachment पुत्रदारगृहादिषु with som wife, home, and the rest श्रमभिष्वंगः non-identification of self इष्टानिष्टोपपत्तिषु in the occurrence of the desirable and the undesirable नित्यम् constant समिचित्तत्वम् even-mindedness च and.

Non-attachment, non-identification of self with son, wife, home, and the rest, and constant even-mindedness in the occurrence of the desirable and the undesirable.

[Identification of self—as in the case of a person who feels happy or miserable when another to whom he is attached, is happy or miserable, and who feels himself alive or dead when his beloved one is alive or dead.]

मिय चानन्ययोगेन भक्तिरव्यभिचारिगी॥ विविक्तदेशसेवित्वमरतिर्जनसंसदि॥१०॥

XIII. 10.

मयि To me ग्रनन्थयोगेन by Yoga of non-separation ग्रन्थिनचारिणी unswerving भक्तिः devotion विविक्तदेशसेवित्वम् resort to sequestered places जनसंसदि for the society of men ग्रातिः distaste.

Unswerving devotion to Me by the Yoga of non-separation, resort to sequestered places, distaste for the society of men;

Resort...places—favourable to equanimity of mind, so that uninterrupted meditation on the Self, and the like, may be possible.

Society of men: of the unenlightened and unrisciplined people, not of the pure and holy, because association with the latter leads to Jnana.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ॥ एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥

XIII. II.

ग्रध्यात्मज्ञाननित्यत्वं Constant application to spiritual knowledge तन्वज्ञानार्थदर्शनम् understanding the end of the knowledge of truth एतत् this ज्ञानम् knowledge इति thus प्रोक्तः is declared यत् what ग्रतः to it ग्रन्थया opposed ग्रज्ञानं ignorance.

Constant application to spiritual knowledge, understanding the end of the knowledge of Truth; this is declared to be knowledge, and what is opposed to it is ignorance.

These attributes—from 'Humility' to 'Understanding the end of the knowledge of Truth'—are declared to be knowledge, because they are the means conducive to knowledge.]

क्रयं यत्तत्प्रवश्यामि यज्ज्ञात्वाऽमृतमश्रुते ॥ अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

XIII. 12.

यत् Which त्रेयं has to be known तत् that प्रवश्यामि I shall describe यत् which ज्ञात्वा knowing अमृतं immortality अभृते (one) attains to तत् it अनादिमत् the beginningless परं supreme ब्रह्म Brahman न neither सत् being न nor असत् non-being उच्यते is called.

I shall describe that which has to be known; knowing which one attains to

immortality; the Beginningless Supreme-Brahman. It is called neither being nor nonbeing.

सर्वतः पागिपादं तत्सर्वतोऽिचिशिरोमुखम् ॥ सर्वतः श्रुतिमङ्घोके सर्वमावृत्य तिष्ठति ॥१३॥

XIII. 13,

सर्वतः Everywhere पाणिपादं with hands and feet सर्वतः everywhere अतिशिरोमुखं with eyes, heads and mouths सर्वतः everywhere श्वतिमन् with hearing तन् that लोके in the universe सर्वे all आवृत्यः pervading तिष्टति exists.

With hands and feet everywhere, with eyes and heads and mouths everywhere, with hearing everywhere in the Universe,—That exists pervading all.

सर्वेन्द्रियगुगाभासं सर्वेन्द्रियविवर्जितम्॥ असक्तं सर्वभृष्टेव निर्गुगां गुगाभोक्त च॥१४॥

XIII. 14.

सर्वेन्द्रियगुणाभासं Shining by the functions of all the senses सर्वेन्द्रियविवर्जितं (yet) without the senses ग्रसक्तं devoid of all attachment or relativity सर्वेभृत् sustaining all चव yet निर्मुणं devoid of Gunas ग्राभोक्त experiencer of the Gunas च and.

Shining by the functions of all the senses, yet without the senses; Absolute, yet sustaining all; devoid of Gunas, yet their experiencer.

वहिरन्तश्च भूतानामचरं चरमेवच ॥ सूक्ष्मत्वात्तदविश्चेयं दूरस्यं चान्तिके च तत् ॥१५॥

XIII. 15.

भ्तानां (Of all) beings बहि: without च and अन्तः minin अच्हें the unmoving चरं the moving एव also च and सूक्ष्मत्वात् because of being subtle ग्राविज्ञेशं (is) incomprehensible दूरस्यं is far च and श्रान्तिके near च and तत् it.

Without and within (all) beings; the unmoving and also the moving; because subtle, It is incomprehensible; and It is far and mear.

Incomprehensible—to the unillumined, though knowable in Itself.

Far-when unknown.

Near-to the illumined, because It is their own Self.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ॥ भूतभर्व च तज्झेयं प्रसिष्ण प्रभविष्ण च ॥१६॥ XIII. 16.

भूतेषु In beings च and ग्रविभक्तं impartible विभक्त divided च yet इव as if स्थितं existing भूत-भर्त as sustaining beings श्रीसब्ध devouring प्रभविष्कु as generating च as well तत् it त्यं is to be known.

Impartible, yet It exists as if divided in beings: It is to be known as sustaining beings; (and) devouring, as well as generating (them).

Devouring—at the time of Pralaya.

Generating—at the time of utpatti or origin of the universe.]

ज्योतिषामपि तज्ज्योतिस्तमसः परमुज्यते॥ श्रानं श्रेयं श्रानगम्यं दृदि सर्वस्य धिष्टितम् ॥१७॥

XIII. 17.

ज्योतिषां Of lights अपि even ज्योतिः light तमसः darkness परं beyond तन् It उच्यते is said (to be) ज्ञानं knowledge त्रेयं the one thing to be known ज्ञानगम्यं the goal of knowledge सर्वस्य of all हाँद in the heart धिष्टितम् dwelling.

The Light even of lights, It is said to be beyond darkness; Knowledge, and the One Thing to be known, the Goal of knowledge, dwelling in the hearts of all.

[The Light even of lights:—The Illuminator of all illuminating things, such as the sun &c., and Buddhi &c. Indeed, these latter shine only when illuminated by the Light of the consciousness of the Self.]

इति त्तेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः॥ मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥१८॥

XIII. 18.

इति Thus न्ति Kshetra तथा and ज्ञानं knowledge ज्ञेयं that which has to be known च and समासतः briefly उक्तं have been stated मद्रकः my devotee एतत् this विज्ञाय knowing मद्रावाय for my state उपपदाते is fitted.

Thus Kshetra, knowledge, and That which has to be known, have been briefly stated. Knowing this My devotee is fitted for My state.

प्रकृति पुरुषं चैव विद्धानादी उभाविष ॥ विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥१६॥ XIII. 19.

प्रकृति Prakriti पुरुषं Purusha च and एव indeed उभी both अपि also अनादि beginningless विद्धि know

(thou) विकासन् (all) modifications च and गुणान् Gunas च and एव also प्रकृतिसंभवान् born of Prakriti विद्धि know (thou.)

Know thou that Prakriti and Purusha are both beginningless; and know thou also that all modifications and Gunas are born of Prakriti.

[Modifications—Vikāras: From Buddhi down to the physical body.]

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ॥ पुरुषः सुखदुःखानां भोकृत्वे हेतुरुच्यते ॥२०॥ XIII. 20

कार्यकरणकर्त्वे In the production of the body and the senses प्रकृति: Prakriti हेतु: the cause उच्यते is said (to be) पुरुष: Purusha सुखदु:खानां of pleasure and pain भोन्तत्वे in the experience हेतु: the cause उच्यते is said (to be).

In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause.

Senses—five organs of perception, five of action, mind, intellect and egoism.

Purusha: the Jiva is meant here.

Kárya: The effect, the physical body. Karana: Senses. Some read Kárana, and explain 'Kârya and Kárana' as 'cause and effect.']

पुरुषः प्रकृतिस्थो हि भुंके प्रकृतिज्ञान्गुगान् ॥ कारगं गुग्यसंगोऽस्य सदसद्योनिजनमसु॥२१॥

XIII. 21.

हि Indeed पुरुष: Purusha प्रकृतिस्य: seated in Prakriti प्रकृतिज्ञान् born of Prakriti गुणान् the Gunas अंने experiences ग्रस्य its सदसयोगिजन्मस of birth in good and evil wombs गुणसंगः attachment to Gunas कारण the reason.

Purusha seated in Prakriti, experiences the Gunas born of Prakriti; the reason of the birth in good and evil wombs is its attachment to the Gunas.

[Seated in: identifying himself with.

Gunas—manifesting themselves as pleasure, pain and delusion.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः॥ परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः॥२२॥ XIII. 22.

अस्मिन In this देहे in the body पुरुष: Purusha पर: Supreme उपद्रश the looker-on अनुमन्ता the permitter च and भर्ता supporter भोन्ता the experiencer महेश्वर: the Great Lord परमात्मा the Highest Self च and इति thus अपि also उन्त: is called.

And the Supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer and the Great Lord, and as the Highest Self.

[Looker-on, the Permitter—He Himself does not participate in the activities of the bodily organs, the mind and the Buddhi, being quite apart from them, yet seeming to be so engaged. And being a looker-on, He never stands in the way of the activities of Prakriti as manifested in the body. Indeed, all the consciousness or intelligence that manifests itself in the activities of life is but the

reflection of the All-pervading, Absolute and Perfect Intelligence—the Supreme Spirit.

य एवं वेत्ति पुरुषं प्रकृतिं च गुगौः सह ॥ सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

XIII.

यः Who एवम् thus पुरुषम् the Purusha गुरुषाःसह with Gunas प्रकृति Prakriti च and वेसि knows सः he. सर्त्रया in whatever way दर्तमानः living अपि even भूयः again न not ग्राभिजायते is born.

He who thus knows the Purusha and Prakriti with Gunas, whatever his life, is not born again.

[Whatever his life &c.: Whether he is engaged in duties and acts, prescribed or forbidden, he is not born again. For, the acts, the seeds of rebirth, of a knower of Truth are fried by the fire of knowledge, and thus cannot be effective causes to bring about births. In his case they are mere semblances of Karma; a burnt cloth, for instance, cannot serve the purposes of a cloth.]

ध्यानेनातमान पश्यन्ति केचिदातमानमातमना॥ अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

XIII. 24.

केचित Some ध्यानेन by meditation ग्रात्मनि in their own intelligence आत्मना by the purified heart श्रात्मानम् the Self पश्यन्ति behold श्रन्ये others सांख्येन-योगेन by the path of knowledge अपरे others च again कर्मयोगेन by Karma Yoga.

Some by meditation behold the Self in their own intelligence by the purified heart, others by the path of knowledge, others again by Karma Yoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येश्य उपासते ॥ तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥ । XIII. 25.

श्चन्य Another तु again एवम् thus श्रजानन्तः not knowing श्रन्येभ्यः from others श्वन्या as (they have) heard उपासते worships ते these श्राप also श्रुतिपरायणाः regarding what they have heard as the Supreme Refuge मृत्युं death श्रातितर्गन्त cross beyond एव even.

Others again not knowing thus, worship as they have heard from others. Even these cross beyond death, regarding what they have heard as the Supreme Refuge.

Not knowing thus: not able to know the Self described above, by any one of the several methods as pointed out.

Others: Acharyas or spiritual teachers.

Regarding-following with Shraddhâ.

What they have heard, i. e., they solely depend upon the authority of other's instructions.

यावतसंजायते किंचित्सत्वं स्थावरजंगमम्॥ चेत्रचेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

XIII. 26.

भारतर्थम O bull of the Bharatas यावत् किंचित् whatever स्थावरजंगमम् the moving, the unmoving सत्त्रम् being संजायते is born तत् it त्रेत्रत्त्रज्ञसंयोगात् from the union of Kshetra and Kshetrajna विदि know (to be).

Whatever being is born, the moving or the unmoving, O bull of the Bharatas, know it to be from the union of Kshetra and Kshetrajna.

Union.....Kshetrajna: The union of Kshetra and Kshetrajna, of the object and the subject, is of the nature of mutual Adhyasa which consists in confounding them as well as their attributes with each other, owing to the absence of discrimination of their real nature. This false knowledge vanishes when one is able to separate Kshetra from Kshetrajna.

ममं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ॥ विनर्यत्स्वविनर्यंतं यः पश्यति स पश्यति ॥२७॥

XIII. 27.

सर्वेष In all मृतेषु (in) beings समं equally निष्टन्तम् existing विनश्यत्मु in the dying अविनश्यंतम् deathless परमेश्वरम् the Lord Supreme यः who प्रयति sees सः he प्रयति sees.

He sees, who sees the Lord Supreme, existing equally in all beings, deathless in the dying.

समं पश्यन हि सर्वत्र समवस्थितमीश्वरम् न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥२८॥

XIII. 28.

मर्वत्र Everywhere समस् equally समवस्थितम् existent इंश्वरम् the Lord पश्यम् seeing ग्रात्मना by self ग्रात्मानम् self न not हिनस्ति injures ततः so परां highest गतिम् to the goal याति (he) goes.

Since seeing the Lord equally existent everywhere, he injures not self by self, and so goes to the highest Goal.

He injures.....br self-like the ignorant man either by ignoring the Self in others (Avidya or nescience), or regarding the non-self (physical body, &c.) as himself (Mithya-jnana or false

knowledge)—the two veils that hide the true nature of the Self.]

अकृत्येव च कर्मा खि कियमा स्वाप्त ॥ य पश्यांत तथात्मा नमकर्तारं स पश्यात ॥ २६॥

XIII. 29.

यः Who च and कर्माणि actions प्रकृत्या by Prakriti एव alone सर्वशः all कियमाणानि being done तथा and ज्ञात्मानम् the Self सकर्तारम् actionless परयति sees सः he परयति sees.

And he sees, who sees Prakriti alone doing all actions, and that the Self is action-less.

चदा भूतपृथग्भावमेकस्थमनुपश्यति ॥ त्रत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

XIII. 30.

यदा When स्तपृथग्यावस् the separate existence of all beings इकस्यम् inherent in the One सनुपरयाति sees ततः from that एव alone विस्तारम् (their) expansion च and तदा then बद्धा Brahman संपद्धते (he) becomes.

When he sees the separate existence of all beings inherent in the One, and their expansion from That (One) alone, he then becomes Brahman.

अनादित्वान्निर्गुगात्वात्परमात्मायमञ्ययः ॥ श्रारिक्षोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

XIII. 31.

कौन्तेय () son of Kunti अनादित्वात् being without beginning निर्शुणत्वात् being devoid of Gunas अयम्

this ग्रह्मयः immutable परमात्मा Supreme Self शरीरस्यः existing in the body ग्रापि though न neither करोनि acts न nor लिप्यते is affected.

Being without beginning, and devoid of Gunas, this Supreme Self, immutable, O son of Kunti, though existing in the body neither acts, nor is affected.

Being without beginning—having no cause.

Neither.....affected—Because the Self is not the doer, therefore He is not touched by the fruit of action.

यथा सर्वगतं सौक्ष्म्यादाकारां नोपलिप्यते॥ सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥३२॥ . XIII. 32.

यथा As सर्वगतम the all-pervading त्राकाशम् Akásha सौक्मात् because of its subtility न not उपलिप्यते is tainted तथा so सर्वत्र everywhere देहे in the body अवस्थितः existent त्रात्मा the Self न not उपलिप्यते is tainted.

As the all-pervading Akásha because of its subtility is not tainted, so the Self existent in the body everywhere is not tainted.

यया प्रकाशयत्येकः कृत्स्नं लोकिममं रिवः॥ चेत्रं चेत्री तथा कृत्स्नं प्रकाशयित भारत॥३३॥

XIII. 33.

भारत O descendant of Bharata यथा as एक: the one रिवः sun इमम् this कृत्स्नम् all लोकम् world प्रकाशयित illumines तथा so त्रेत्री he who abides in the Kshetra कृत्स्नम् the whole त्रेत्रम् Kshetra प्रकाश-यित illumines.

As the one sun illumines all this world, so does He who abides in the Kshetra, O descendant of Bharata, illumine the whole Kshetra.

त्तेत्रत्तेत्रज्ञयोरेवमंतरं ज्ञानचक्षुषा॥ भूतप्रकृतिमोत्तं च ये विदुर्याति ते परम्॥३४॥

XIII. 34.

एवम् Thus चेत्रदेत्रज्ञाः between the Kshetra and the Kshetrajna ग्रंतरम् the distinction भृतप्रकृतिमोच्चम् the emancipation from the Prakriti of beings च and (also) ज्ञानचतुषा with the eye of knowledge य who विदुः perceive ते they परम् the Supreme यांति go.

They who thus with the eye of knowledge perceive the distinction between the Kshetra and the Kshetrajna, and also the emancipation from the Prakriti of beings, they go to the Supreme.

[Prakriti of beings: the material nature or delusion of beings due to Avidyâ.]

इति त्तेत्रत्त्रज्ञविभागयोगोनाम त्रयोदशोऽध्यायः॥

The end of the thirteenth chapter designated, THE DISCRIMINATION OF THE KSHETRA AND THE KSHETRAJNA.

Srimad-Bhagavad-Gita.

चतुर्दशोऽध्यायः॥

FOURTEENTH CHAPTER

श्रीभगवानुवाच ॥ वरं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ॥ यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥ XIV. I.

भीभगवात् The Blessed Lord उवाच said:

ज्ञानाम् Of all knowledge उत्तमम् the best परम् Supreme ज्ञानं knowledge भूगः again प्रवश्न्यामि shall I tell यत् which ज्ञात्वा having known सर्वे all मुनयः the Munis इतः after this life परां high सिद्धि to perfection सताः have attained.

The Blessed Lord said:

Again shall I tell thee that Supreme knowledge which is above all knowledge, having known which all the Munis have attained to high perfection after this life.

[After this life—after being freed from this bondage of the body.]

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः॥ सर्गेऽपि नोपजायन्ते प्रलये न व्ययन्ति च ॥२॥ XIV. 2.

इदं This ज्ञानं knowledge उपाधित्य abiding by नम साधम्यम् to My Being ग्रागताः having attained

सर्वो in evolution श्रापिन neither उपजायन्ते do they come forth प्रलंखे in involution न च nor व्ययन्ति are (they) troubled.

Abiding by this knowledge, having attained to My Being, neither do they come forth in evolution, nor are they troubled in involution.

मम योनिर्महद्भक्ष तस्मिन् गर्भ दधाम्यहम्॥ संभवः सर्वभूतानां ततो भवति भारत॥३॥

XIV. 3.

भारत O descendant of Bharata महत् the Great ब्रह्म Prakriti मम my योनि: womb तस्मिन् in that अहं I गर्भम् the germ दधानि I place ततः thence सर्वभूतानां of all beings संभवः the birth भवति is.

My womb is the Great Prakriti, in that I place the germ; from thence, O descendant of Bharata, is the birth of all beings.

[Brahma: This word is derived from Brimh, 'to expand,' and means here the vast seed or womb (the Prakriti) out of which the cosmos is evolved or expanded.

I place the germ: I infuse the reflexion of My Intelligence, and this act of impregnation is the cause of the evolution of the cosmos.]

सर्वयोगिषु कौन्तेय मूर्तयः संभवंति याः॥ तासां ब्रह्म महद्योगिरहं बीजप्रदः पिता॥४॥

XIV. 4.

कौन्तेय O son of Kunti सर्वयोनिषु in all the wombs याः whatever मूर्तयः forms संभवंति are produced तासाम् their महत् the Great ब्रह्म the Prakriti योनिः womb अहं I बीजपदः seed-giving पिता Father.

Whatever forms are produced, O son of Kunti, in all the wombs, the Great Prakriti is their womb, I the seed-giving Father.

सत्वं रजस्तम इति गुगाः प्रकृतिसंभवाः ॥ निबद्गंति महाबाहो देहेदेहिनमञ्ययम् ॥५॥ XIV. 5.

महाबाहों O mighty-armed सत्वं Satva रजः Rajas तमः Tamas इति these प्रकृतिसंभवाः born of Prakriti गुणाः Gunas देहे in the body ग्रब्ययं the indestructible देहिनम् the embodied निवन्नति bind fast.

Satva, Rajas, Tamas,—these Gunas, O mighty-armed, born of Prakriti, bind fast the indestructible embodied in the body.

[These Gunas—are the primary constituents of the Prakriti and are the bases of all substances; they cannot therefore be said to be attributes or qualities inhering in the substances as opposed to the substances.

Embodied in the body: That abides in the body as if identified therewith.]

तत्र सत्वं निर्मलत्वात्प्रकाशकमनामयम् ॥ सुखसंगेन बधाति ज्ञानसंगेन चानघ ॥६॥

XIV. 6.

श्रनच O sinless one तत्र of these निर्मलत्वात् from its stainlessness प्रकाशकं luminous श्रनामयं free from evil सन्त्रं Satva सुखसंगेन by attachment to happiness ज्ञानसंगेन by attachment to knowledge च and बग्नाति binds.

Of these, Satva, luminous and free from evil, from its stainlessness, binds, O sinless one, by attachment to happiness, and by attachment to knowledge.

[Binds by attachment to happiness &c: Binds the Self by the consciousness of happiness and knowledge in the shape of 'I am happy,' 'I am wise,' which belongs properly to the Kshetra, but which is associated with the Self, the Absolute Intelligence and Bliss, through Avidyâ.]

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम्॥ तिक्विधाति कौन्तेय कर्मसंगेन देहिनम्॥॥

XIV. 7.

कौन्तेय O son of Kunti रागात्मकं of the nature of passion रजः Rajas तृष्णासंगसमुद्भवं giving rise to thirst and attachment विद्धि know तत् it कर्मसंगेन by attachment to action देहिनं the embodied निज्ञाति binds fast.

Know Rajas to be of the nature of passion, giving rise to thirst and attachment, it binds fast, O son of Kunti, the embodied, by attachment to action.

[It binds &c.—Though the Self is not the agent, Rajas makes Him act with the idea 'I am the doer.']

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्॥ प्रभादालस्यनिद्राभिस्तित्रबिद्याति भारत॥८॥

XIV. 8.

भारत O descendant of Bharata तमः Tamas तु and अज्ञानजं born of ignorance सर्वदेहिनां to all embodied beings मोहनं delusive विद्धि know तन् it प्रमादालस्य- निद्राभिः by miscomprehension, indolence and sleep निब्धाति binds fast.

And know Tamas born of ignorance, delusive to all embodied beings; it binds fast,

O descendant of Bharata, by miscomprehension, indolence, and sleep.

Delusive: causes delusion or non-discrimination.]

सत्वं सुखे संजयित रजः कर्माण भारत॥ ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत॥६॥ XIV. 9.

भारत Ö descendant of Bharata सत्वं Satva सुखे to happiness संजयित attaches रजः Rajas कर्मिण to action उत while तमः Tamas तु indeed ज्ञानं discrimination आवृत्य shrouding प्रमादे to miscomprehension संजयित attaches.

Satva attaches to happiness, and Rajas to action, O descendant of Bharata, while Tamas, verily, shrouding discrimination, attaches to miscomprehension.

रजस्तमश्चाभिभूय सत्वं भवति भारत॥ रजः सत्वं तमश्चेव तमः सत्वं रजस्तथा॥१०॥ XIV. 10.

भारत O descendant of Bharata सन्तं Satva रजः Rajas तमः Tamas च and ग्राभिभूय predominating over भवति arises रजः Rajas सन्तं Satva तमः Tamas च and तथा so सन्तं Satva रजः Rajas तमः Tamas च and तथा so सन्तं Satva रजः Rajas तमः Tamas च and.

Satva arises, O descendant of Bharata, predominating over Rajas and Tamas; and Rajas over Satva and Tamas; so, Tamas over Satva and Rajas.

[When one or the other of the Gunas asserts itself predominating over the other two, it produces its own effect, as Satva, knowledge and happiness; Rajas, action; Tamas, veiling of discrimination &c.]

सर्वद्वारेषु देहेऽस्मिन्त्रकाश उपजायते॥ शानं यदा तदा विद्याद्विवृद्धं सत्वश्मित्युत ॥११॥

XIV. II.

यदा When ऋसिन् in this देहे in the body सर्व-ग्रांगु through every sense ज्ञानम् (of) intelligence प्रकाशः light उपजायते shines तदा then उत्त indeed सन्वं Satva विवृद्धं (is) predominant इति that विद्यात् (it) should be known.

When through every sense in this body, the light of intelligence shines, then it should be known that Satva is predominant.

[Every sense—lit., all the gates. All the senses are for the Self the gateways of perception.]

लोभः प्रवृत्तिरारम्भः कर्मखामरामः स्पृहा ॥ रजस्यतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

XIV. 12,

भरतर्षभ O bull of the Bhânatas लोभः greed प्रवृत्तिः activity कर्मणां of actions ग्राह्मभः the undertaking ग्रामः unrest स्पृहा longing एतानि these रजिस in Rajas विवृद्धे (in) having become predominant जायन्ते arise.

Greed, activity, the undertaking of actions, unrest, longing,—these arise when Rajas is predominant, O bull of the Bháratas.

[Unrest—being agitated with joy, attachment &c.]

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ॥ तमस्येतानि जायन्ते विवृद्धे कुरुनंदन॥१३॥

XIV, 13.

कुरुनंदन O Descendant of Kuru ग्राप्रकाशः darkness ग्राप्रकृतिः inertness च and प्रमृदः miscomprehension

मोह: delusion एव also च and एतानि these तमिस in Tamas विवृद्धे (in) having become predominant जायन्ते arise.

Darkness, inertness, miscomprehension, and delusion,—these arise when Tamas is predominant, O Descendant of Kuru.

[Darkness, inertness: Absence of discrimination, and its results, inertness &c.]

यदा सत्वे प्रवृद्धे तु प्रलयं याति देहभृत्॥ तदोत्तमविदां लोकानमलान्प्रतिपद्यते॥१४॥

XIV. 14.

यदा When तु if सत्वे in Satva प्रवृद्धे (in) having become predominant दहमृत् the embodied प्रलयं death याति meets तदा then उत्तमविदाम् the knowers of the Highest ग्रमलान् the spotless लोकान् worlds प्रतिपद्यते (he) attains.

If the embodied meets death when Satva is predominant, then he attains to the spotless regions of the worshippers of the Highest.

[Spotless regions: The Brahma-loka and the like.

The Highest—Deities such as Hiranyagarbha. []

रजिस प्रलयं गत्वा १ कर्मसंगिषु जायते ॥ तथा प्रलीनस्तमिस मूढयोनिषु जायते ॥१५॥

XIV. 15.

रजिस In Rajas प्रलंथ death गन्दा meeting कर्मसंगिषु among those attached to action जायते (he) is born तथा so तमसि in Tamas प्रलीनः dying मूहयोनिषु in the wombs of the irrational जायते (he) is born.

Meeting death in Rajas, he is born among those attached to action; so dying in Tamas, he is born in the wombs of the irrational.

[Meeting.....Rajas: If he dies when Rajas is predominant in him.]

कर्मणः सुकृतस्याहुः सात्विकं निर्मलं फलम्॥ रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥

XIV. 16.

सुकृतस्य (Of) good कर्मणः (of) action निर्मलं pure सान्विकं Sâtvic फलं the fruit आहु: they say रज्ञसः of Rajas तु verily दुःखं pain फलं the fruit तमसः of Tamas ग्रज्ञानं ignorance फलं the fruit.

The fruit of good action, they say, is Sátvic and pure; verily, the fruit of Rajas is pain; and ignorance, the fruit of Tamas.

[Rajas—means Râjasic action, and Tamas,—Tâmasic action, as this section treats of actions.]

सत्वात्संजायते ज्ञानं रजसो लोभ एव च॥ प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥१७॥

XIV. 17.

सत्वात् From Satva ज्ञानं wisdom संजायते arises रजसः from Rajas लोभः greed एव indeed च and तमसः from Tamas अज्ञानं ignorance प्रमादमोही miscomprehension and delusion एव even च and अवतः arise.

From Satva arises wisdom, and greed from Rajas; miscomprehension, and delusion and ignorance arise from Tamas.

ऊर्ध्व गच्छिन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः॥ जघन्यगुणवृत्तिस्था अधो गच्छिन्ति तामसाः॥१८॥

XIV. 18.

सन्दर्याः The Satra-abiding ऊर्ध्य upwards राज्यन्ति द्व राजसाः the Râjasic मध्ये in the middle तिष्टन्ति dwell ज्ञान्यगुणवृत्तिस्थाः abiding in the function of the lowest Guna तामसाः the Tâmasic अधः downwards गळान्त हु०.

The Satva-abiding go upwards; the Rájasic dwell in the middle; and the Támasic, abiding in the function of the lowest Guna, go downwards.

नान्यं गुगोभ्यः कर्तारं यदा द्रष्टागुपश्यति॥ गुगोभ्यश्च परं देत्ति मद्भावं सोऽधिगच्छति॥१६॥ XIV. 19.

यदा When द्वष्टा the seer गुगोभ्यःपर than the Gunas अन्य other कर्तारं agent न no अनुपश्यात beholds गुगोभ्यः than the Gunas परं higher देति knows तदा then सः he महादं My being अधिगच्छित attains to.

When the seer beholds no agent other than the Gunas and knows That which is higher than the Gunas, he attains to My being.

[The Gunas—which transform themselves into the bodies, senses and sense-objects, and which in all their modifications constitute the agent in all actions.

Knows.....the Gunas: Sees Him who is distinct from the Gunas, Who is the Witness of the Gunas and of their functions.]

गुगानेतानतीत्य त्रीन्देही देहसमुद्भवान्॥ जन्ममृत्युजरादुः वैर्चिमुक्तोऽमृतमश्चुते॥२०॥

· XIV. 20.

देहसमुद्धवान् Out of which the body is evolved श्रीन् three एतान् these गुणान् Gunas अतीत्र having crossed beyond जनमभृत्युजरादुः खेः from birth, death, decay and pain विमुक्तः freed देही the embodied अभृतं immortality अक्षाने attains to.

The embodied, having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, decay and pain, and attains to immortality.

श्रर्जुन उवाच॥

कैलिंगेस्त्रीन्गुगानेतानतीतां भवति प्रभो॥ किमाचारः कथ चैतांस्त्रीन्गुगानितवर्तते॥२१॥

XIV. 21.

अर्जुन Arjuna उदाच said:

म्मा O Lord के: by what लिंगे: marks एतान् these श्रीन् three गुणान् Gunas अतीतः भगति has crossed beyond किगाचारः what (is his) conduct कर्ण how च and एगान् these श्रीन् three गुणान् Gunas अतिवर्तके does (he) pass beyond.

Arjuna said:

By what marks, O Lord, is he (known) who has crossed beyond these three Gunas? What is his conduct, and how does he pass beyond these three Gunas?

श्रीभगवानुवाच ॥

प्रकारां च प्रवृत्ति च मोहमेय च पागडव॥ न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कांन्ति॥२२॥

XIV. 32.

श्रीभगवान् The Blessed Lord उवाच said:

पाउव O Pândava प्रकाशं light (the effect of Satva) प्रवृत्तिम् activity (the effect of Rajas) मोई delusion (the effect of Tamas) एवं च and also संप्रवृत्तानि (when) come forth न not ब्रेडि (he) hates निवृत्तानि when absent न nor कांद्यित longs for;

The Blessed Lord said:

He who hates not the appearance of light, (the effect of Satva), activity (the effect of Rajas), and delusion (the effect of Tamas), (in his own mind), O Pándava, nor longs for them when absent;

[This answers Arjuna's first question. The man of right knowledge does not hate the effects of the three Gunas when they clearly present themselves as objects of consciousness; nor does he long after things which have disappeared.]

उदासीनंबदासीनो गुगौर्यो न विचाल्यते॥ गुगा वर्तन्त इत्येवं योऽवतिष्ठति नेंगते॥२३॥

XIV. 23.

यः Who उदासीनवत् like one unconcerned आसीनः sitting गुगौ: by the Gunas न not विचाल्यते is moved गुगा: the Gunas वर्तन्ते operate इसोवं (knowing) that अवतिष्ठांते is self-centred न not इंगते swerves;

He, who, sitting like one unconcerned, is moved not by the Gunas, who knowing that the Gunas operate, is Self-centred and swerves not;

समदुःखसुखः खस्यः समलोष्टारमकांचनः॥ तुल्यप्रियाप्रियो धीरस्तुल्यनिंदात्मसंस्तुतिः॥२४॥

XIV. 24.

शः Who समदुः खसुखः alike in pleasure and pain स्वस्थः self-abiding समलोष्टाश्मकांचनः regarding a clod of earth, a stone or gold alike तुन्यप्रियाप्रियः the same to loved and unloved धीरः firm तुन्यनिदाल-संस्तुतिः the same to censure and praise;

Alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone or gold alike; the same to loved and unloved, firm, the same to censure and praise;

[Self-abiding: He remains in his own true mature.]

सानापमानयोस्तुल्यस्तुल्यो मित्रारिपच्योः॥ सर्वारभपरित्यागी गुणातीतः स उच्यते॥२५॥

XIV. 25.

श्रः Who मानायमानयोः in honour and in disgrace तुल्यः the same नित्रारिपचयोः to friend and foe तुल्यः the same सर्वरिभयरियामी relinquishing all undertakings सः he गुणातीतः crossed beyond the Gunas उच्यते is said.

The same in honour and disgrace, the same to friend and foe, relinquishing all undertakings—he is said to have crossed beyond the Gunas.

[Inclining to neither of the dual throngs, he firmly treads the path of Self-knowledge, and rises above the Gunas.

These three Slokas are in answer to Arjuna's second question.

मां च योऽव्यभिचारेगा भक्तियोगेन सेवते ॥ स गुगान्समतीत्येतान ब्रह्मभूयाय कल्पते ॥२६॥

XIV. 26.

यः Who च and माम् Me ग्रब्धभिचारेण with unserving भिक्तियोगेन (with) devotion सेवते serves सः he एतान् these गुणान् Gunas समतीत्य crossing beyond ब्राम्याय for becoming Brahman कल्पते is fitted.

And he who serves Me with an unswerving devotion, crossing beyond the Gunas, is fitted for becoming Brahman.

[Tals answers Arjuna's third question.]

ब्रह्मणो हि प्रतिष्ठाहमसृतस्याव्ययस्य च ॥ राभ्वतस्य च धमस्य सुखस्यैकांतिकस्यं च ॥२७॥ XIV. 27.

हि For ग्रहं I ब्रह्मणः of Brahman प्रतिष्टा the abode . ग्राज्ययस्य the immutable ग्रमृतस्य the immortal च and गान्ततस्य everlasting धर्मस्य of Dharma ऐकांतिकस्य बोडलंगर सुखस्य of bliss च and.

For I am the Abode of Brahman, the Immortal and Immutable, of everlasting Dharma and of Absolute Bliss.

[I—the Pratyagâtman, the true Inner Self.]

इति गुण्यत्रयिनागयोगोनाम चतुर्दशोऽध्यायः॥

The end of the fourteenth chapter designated, THE DISCRIMINATION OF THE THREE GUNAS.

Srimad-Bhagavad-Gita.

॥ पंचदशोऽध्यायः॥

FIFTEENTH CHAPTER.

श्रीभगवानुवाच ॥

ऊर्ध्वमुलमधःशाखमश्वत्यं प्राहुरव्ययम् ॥ छन्दांसि यस्य पर्गाानि यस्तं वेद स वेदवित् ॥१॥

XV. I.

श्रीभगवान् The Blessed Lord उदाच said:

अध्वेमूलं Rooted above ग्रधाशाखं branching below श्राह्यं eternal श्राप्तरं Ashvattha प्राहुः they speak of सन्दांसि the Vedas यस्य whose पर्णानि leaves तम् it थाः who वेद knows सः he वेदिन् (is) a Veda-knower.

The Blessed Lord said:

They speak of an eternal Ashvattha rooted above and branching below, whose leaves are the Vedas; he who knows it, is a Veda-knower.

[Ashvattha: literally, that which does not endure till to-morrow: the Samsara, the ever-changing, phenomenal world.

Brahman with Its unmanifested energy of Mâyâ is meant by "Above," for It is supreme over all things; and as such, the One above is the root of this Tree of Samsára. Mahat, Ahamkára and the Tanmâtrâs are its branches evolving to grosser and

grosser states—hence it is said to be branching "below." As leaves protect a tree, so do the Vedas protect the Tree of Samsara, as treating of Dharma and Adharma, with their causes and fruits.

Eternal—because this Tree of Samsara rests on a continuous series of births without beginning and end, and it cannot be cut down except by the knowledge, "I am Brahman."]

मध्योध्वं प्रस्तास्तस्य शासाः

गुगाप्रवृद्धा विषयप्रवालाः॥ अध्य मूलान्यनुसंततानि कर्मानुबंधीनि मनुष्यलोके॥२॥

XV. 2.

तस्य Its गुराप्रवृद्धाः nourished by the Gunas विषय-प्रवालाः sense-objects (are) its buds शाखाः branches ग्रधः below ऊट्टो above च and प्रस्ताः spread मनुष्य-लोको in the world of man कर्मानुबंधीनि originating action मूलानि the roots ग्रधः below च and ग्रन्-संततानि are stretched forth.

Below and above spread its branches, nourished by the Gunas; sense-objects are its buds; and below in the world of man stretch forth the roots, orginating action.

[Below: from man downwards.

Above: up to Brahmâ.

Roots: The tap-root is the Lord "Above"; the secondary roots are the Samskaras, attachment and aversion etc. It is these that, being in perpetual succession the cause and consequence of good and evil deeds, bind one fast to actions—Dharma and Adharma.]

न रूपमस्येह तथोपलभ्यते नांतो न चादिन च संप्रतिष्ठा ॥

अश्वत्यमेनं सुविरुद्धमूलमसंगशस्त्रेगा दृढेन कित्वा ॥३॥
ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तित भूयः ॥
तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रश्वतिः प्रसृता पुरागा ॥४॥ XV. 3, 4.

इह Here ग्रस्य its रूपं form न not उपलम्यते is perceived तथा as such न neither ग्रंत: (its) end न nor ग्रादिः (its) origin न च nor संग्रतिष्टा (its) existence एनम् this सुविरूद्धमूलं firm-rooted ग्रम्बर्धं Ashvattha रहेन strong ग्रसंगशस्त्रेण with the sword of non-attachment हिस्सा having cut asunder ततः then सन् that पदं goal परिमार्गितच्यं is to be sought for यसिन् whither गताः going भ्रयः again न not निवर्तेति (they) return यतः whence (एषा the) पुराणी eternal प्रवृत्तिः activity प्रस्ता streamed forth तम् in that एव च indeed ग्रासं Primeval पुरुषं Purusha प्रवृत्ते I seek refuge.

Its form is not here perceived as such, neither its end, nor its origin, nor its existence. Having cut asunder this firm-rooted Ashvattha with the strong sword of non-attachment,—then that Goal is to be sought for, going whither they (the wise) do not return again. I seek refuge in that Primeval Purusha whence streamed forth the Eternal Activity.

[.1s such: it cannot be said to exist, because it appears and vanishes every other moment. See commentary II. 16.

Tai—That—Sankara and Anandagiri read Tatah," and explain it as beyond or above the Ashvattha, the Tree of Samsara.

The Eternal Activity: this ever-passing work of projection, this ever-flowing current of evolution, the world of phenomena.]

निर्मानमोहा जितसंगदोषा

अध्यात्मनित्या विनिष्टत्तकामाः॥ इंद्रैविमुक्ताः सुखदुः खसंज्ञै-

र्गच्छंत्यमृढाः पदमव्ययं तत् ॥५॥

XV. 5.

निर्मानमोहाः Free from pride and delusion जित्रांगदोबाः with the evil of attachment conquered ऋष्यात्मित्याः ever dwelling in the Self विनिवृत्तकामाः with desires completely receded सुखदुःखसंतैः known as pleasure and pain दृद्धैः from the pairs of opposites विस्तारः liberated समूहाः the undeluded तत् that स्वव्यं eternal परं goal गन्छति reach.

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Goal Eternal.

न तद्रासयते सूर्यों न शशांको न पावकः॥ यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥६॥

XV. 6.

यत् Whither गत्वा going न not निवर्तन्ते (they) return तत् that सर्थः the sun न not भासयते illumines न nor शरांकः the moon न nor पावकः fire तत् that मन My परमं supreme धाम abode.

That, the sun illumines not, nor the moon, nor fire; That is My Supreme Abode, going whither they return not.

ममेवांशो जीवलोके जीवभूतः सनातनः॥ मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्वति॥॥॥

XV. 7.

मम एव Of Myself सनातन: eternal श्रंश: portion जीवभूत: having become a living soul प्रकृतिस्थानि abiding in the Prakriti मनः पष्टानि with mind as the sixth इञ्द्रियाणि the (five) senses जीवलोको in the world of life कर्षति draws (to Itself).

An eternal portion of Myself, having become a living Soul in the world of life, draws (to Itself) the (five) senses with mind for the sixth, abiding in Prakriti.

of the Jiva or the individual soul is that aspect of the Supreme Self which manifests Himself in every one as the doer and enjoyer, being limited by the Upâdhis set up by Avidya; but in reality, both are the same. It is like the Akasha (space) in the jar, which is a portion of the Infinite Akasha and becomes one with the latter on the destruction of the jar, the cause of limitation.]

शरीरं यदवाप्नोति यचाप्युत्कामतीश्वरः॥ गृहीत्वैर्तान संयाति वायुगन्धानिवाशयात्॥८॥ XV. 8.

ईम्बर: The Lord बन् when शरीरं a body अनामोति obtains बन् when च and अपि also उन्क्रामित leaves (it) वायु: the wind आशयान् from (their) seats गन्धान् the scents इव as एतानि these गृहित्वा taking संयानि goes.

When the Lord obtains a body and when He leaves it He takes these and goes, as the wind takes the scents from their seats (the flowers).

[Lord: Jiva spoken of in the preceding Sloka. When the Jiva leaves the body, then he draws round himself the senses and the Manas. When he enters another he takes these again with him, i. e., he is born with these again.]

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राग्रामेव च ॥ अधिष्ठाय मनश्चायं विषयानुपसेवते ॥६॥

XV. g.

अयं He श्रोत्रं the ear चतुः the eye स्पर्शनं the (organ of) touch रसनं the (organ of) taste च and आगं the (organ of) smell एव च as also मनः the mind अधिहाय presiding over निषयान् objects उप-संवते (he) experiences.

Presiding over the ear, the eye, the touch, taste and smell, as also the mind, He experiences objects.

उत्कामंतं स्थितं वापि भुंजानं वा गुगान्वितम् ॥ विस्डा नाजुपश्यंति पश्यंति ज्ञानचक्षुषः ॥१०॥

XV. 10.

उद्यानंतं Transmigrating (from one hody to another) स्थितं residing (in the same) दापि or भंजानं experiencing गुणान्तितं united with the Gunas तिमूहाः the deluded न not अनुपश्यन्ति do see (Him) ज्ञान-चतुपः those who have the eye of wisdom पश्यन्ति behold (Him).

Transmigrating from one body to another, or residing (in the same) or experiencing,—as He is united with the Gunas,—the deluded do not see Him, but those who have the eye of wisdom behold Him.

[Though Atman is nearest and comes most easily within the range of their consciousness in a

गामाविश्य च भूतानि धारयाम्यहमोजसा॥ पुष्णामि चौपधीः सर्वाः सोमो भूत्वा रसात्मकः १३

XV. 13.

ग्रहें श्रिक्ता with My energy गाम the earth ग्राविश्य entering भृतानि all beings ध्रायामि (i) support स्तामकः watery सोमः moon च and भृत्वा becoming सर्वाः all ग्रोबदीः the herbs पुरमानि I nourish.

Entering the earth with My energy, It support all beings, and I nourish all the herbs, becoming the watery moon.

[kinergy—Ojas: The energy of the Ishvara, whereby the vast heaven and the earth are firmly held.

Nourish-by infusing savours into them.

The watery moon: The Soma, moon, is considered as the repository or the embodiment of all fluids (Rasas).]

अहं वैश्वानरां भूत्वा प्राणिनां देहमाशितः॥ प्राणापानसमायुक्तः पवाम्यत्रं चतुर्विधम्॥१४॥

XV. 14.

श्रहं विश्वानाः (the fire) Vaishvánara भूत्वा be-coming माणिनां of living beings देहं in the body आश्रितः abiding प्राणापानसमायुक्तः associated with Prâna and Apâna चतुर्विं fourfold ग्रत्रम् the food प्रचानि I digest.

Abiding in the body of living beings as (the fire) Vaishvânara, I, associated with Prâna and Apâna, digest the fourfold food.

[See IV. 29.

Vaishvanara: The fire abiding in the stomach.

Fourfold food: Food which has to be eaten
by (1) mastication, (2) sucking, (3) licking, (4)

swanowing.

सर्वस्य चाहं हृदि सीनविष्टो मतः स्मृतिक्षानमपोहनं च॥ वेदेश्च सर्वेरहमेव वेद्यो

वेदान्तकृद्धेदविदेव चाहम् ॥१५॥

XV. 15.

अहं I संस्थ of all हार्द in the heart संनिविष्टः centred च and मनः from Me स्मृतिः memory ज्ञानं perception अवीहनं (their) loss च as well as सर्नेः by all देदेः (by) the Vedas च and अहं I एव verily वेद्यः that which has to be known वेदांतकृत् the author of Vedanta वेदान्त् the knower of the Veda च and अहं I एव indeed.

I am centred in the hearts of all; memory and perception as well as their loss come from Me. I am verily that which has to be known by all the Vedas, I indeed am the Author of the Vedanta, and the Knower of the Veda am I.

[Memory—of what was experienced in the past births; and knowledge—of things transcending the ordinary limits of space, time and visible nature.—Anandagiri.

. Come from Me-as the result of their good or

evil deeds.

I indeed..... Vedanta: It is I who am the Teacher of the wisdom of the Vedanta, and cause it to be handed down in regular succession.]

हावीमी पुरुषो लोके त्रश्चात्तर एवं च ॥ त्तरः सर्वाशि भूतानि क्रस्थोऽत्तर उच्यते ॥१६॥ XV. 16

त्तरः The Perishable ग्रत्तरः the Imperishable च and two एव indeed इमी distinct पुरुषो (two) Purushas

(beings) लोको in the world सर्वाणि all भूतानि beings ह्या: (are) the Perishable कूटस्य: the Kutastha ग्रह्माः the Imperishable उच्यते is called.

There are two Purushas in the world,—the Perishable and the Imperishable. All beings are the Perishable, and the Kutastha is called Imperishable.

[Two Purushas: Two categories—arranged in two separate groups of beings,—spoken of as 'Purushas,' as they are the Upâdhis of the Purusha.

Kutastha: That which manifests Itself in various forms of illusion and deception. It is said to be imperishable, as the seed of Samsâra is endless,—in the sense that it does not perish in the absence of Brahma-jnâna.]

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः॥ यो लोकत्रयमाविश्य विभत्धव्यय ईश्वरः ॥१७॥

XV. 17.

श्रन्यः Another तु but उत्तमः the Supreme पुरुषः Purusha परमात्मा the Highest Self इति thus उदाहतः called यः who ईश्वरः Lord श्रव्ययः the Immutable लोकन्यं the three worlds श्राविश्य pervading विश्वानी sustains (them).

But (there is) another, the Supreme Purusha, called the Highest Self,—He who, the Immutable Lord, pervading the three Worlds, sustains them.

[Another: quite distinct from the two. The three Worlds: Bhuh (the Earth), Bhuvah (the Mid-Region) and Svah (the Heaven).

यस्मात्त्त्रमतीतोऽहमत्त्रादिप चोत्तमः॥ अतोऽस्मि लोके वेदे च प्रियतः पुरुषोत्तमः॥१८॥

XV. 18.

यसात् As अहं I त्रां the Perishable अतीतः transcend अत्यात् than (to) the Imperishable अपि even उत्तमः superior ज and अतः therefore लोके in the world वेदे in the Veda च and प्रशासमः the Purushottama (the Highest Purusha) इति as प्रयितः celebrated अस्मि am I.

As I transcend the Perishable, and am above even the Imperishable, therefore am I in the world and in the Veda celebrated as the Purushottams, (the Highest Purusha).

[The Perishable - Tree of Samsara called Ashvattha.

The Imperishable—Which constitute the seed of the Tree of Samsåra.

यो मामवमसंमूढो जानाति पुरुपोत्तमम्॥ स सर्वविद्धजति मां सर्वभावन भारत॥१६॥

XV. 19.

भारत O descendant of Bharata यः who एवं thus यरांमूढः free from delusion पुरुषोत्तनम् the Supreme Purusha माम Me जानाति knows राः he रार्वित knowing all रार्वभावन as the All-being माम् Me भजति worships.

He who, free from delusion thus knows Me as the Supreme Purusha, he, knowing all, worships Me as the All-being, O descendant of Bharata.

इति गुह्यतमे शास्त्रिमदमुक्तं मयानघ॥ एतहुद्धा दुद्धिमान् स्यात्कतकृत्यश्च भारत ॥२०॥ XV. 20.

श्रनघ O sinless one भारत O descendant of Bharata इति thus गुझतमें wost profound इदं this गान्ने teaching मया by Me उक्तं has been imparted एतत् this बुद्ध्या knowing बुद्धिमान् possessed of highest) intelligence कृतकृत्यः accomplished all the highest) tasks च and म्यात् becomes.

Thus, O sinless one, has this most profound teaching been imparted by Me. Knowing this, he attains the highest intelligence and the accomplishment of all his duties, O descendant of Bharata.

[Highest intelligence—which realises the Brahman. (Attains) the accomplishment.....duties: Whatever duty one has to do in life, all that duty has been done, when the Brahman is realised.]

इति पुरुपोत्तमयोगो नाम पंचदरोऽध्यायः ॥

The end of the afteenth chapter designated.
THE WAY TO THE SUPREME SPIRIT.

Srimad-Bhagavad-Gita.

॥ पोडशोऽध्यायः॥

SIXTEENTH CHAPTER.

श्रीभगत्रागुत्राच ॥

श्रमयं सत्वसंगुद्धिक्षानयां गव्यवस्थितिः ॥ दानं दमश्र यज्ञश्र स्वाध्यायस्तप आजिवस् ॥१॥ XVI. र

श्रीभगवान् The Blessed Lord उवाच said:

त्रानयोगव्यवस्थितिः steadfastness in knowledge and Yoga दानम् giving away as charity दनः control of the senses यहः Yajna स्तव्यायः reading of the Shâstras तपः austerity श्रार्भः uprightness;

The Blessed Lord said:

Fearlessness, purity of heart, steadfastness in knowledge and Yoga, giving away as charity, control of the senses, Yajna, reading of the Shástras, ansterity, uprightness;

[Toga—consists in making what has been learnt from the Shâstras and the Achirya, an object of one's own direct perception, by concentration and self-control.]

भहिंसा सत्यमकोधस्त्यागः शांतिरपैद्युनम् ॥ दया भूतेष्वलोखप्त्वं मार्दत्रं हीरचापलम् ॥२॥

XVI. 2.

श्रिहेसा Non-injuriousness सत्यं truth श्रक्कोधः absence of anger त्यागः renunciation शांतिः tranquility श्रिपेशनं absence of calumny स्तेषु to heings दया compassion श्रलोलुन्तं uncovetousness मार्दिनं gentleness हीः modesty श्रचापनं absence of fickleness.

Non-injuriousness, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness;

[Non-covetousness: Unaffectedness of the senses when in contact with their objects.

Absence of fickleness: Avoidance of useless actions—Sridhar.]

तेजः च्मा धृतिः शौचमद्रोहो नातिमानिता॥ भवंति संपदं दैवीमभिजातस्य भारत॥३॥

XVI. 3.

तेज: Boldness स्ना forgiveness भृति: fortitude शौचं purity अद्रोह: absence of hatred नानिमानिता absence of pride देनी divine संपदं state अभिजातस्य to one born for भदित (these) belong भारत O descendant of Bharata.

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these belong to one born for a divine state, O descendant of Bharata.

हंभो दर्गेऽभिमानश्च क्रोधः पारुष्यमेव च॥ अज्ञानं चाभिजातस्य पार्य संपदमासुरीम् ॥४॥

XVI. 4.

पार्थ O Partha दंभः ostentation दर्पः arrogance जा and ग्राभिमानः self-conceit क्रोधः anger पार्द्य

harshness च and ग्रज्ञानं ignorance च एव as well as ग्रामुशं an Asuric संपदं state ग्राभिजातस्य to one who is born for.

Ostentation, arrogance and self-conceit, anger as also harshness and ignorance, belong to one who is born, O Pártha, for an Asuric state.

[Asuric: demoniac.]

देवी संपद्धिमोत्ताय निषंधायासुरी मता ॥ मा शुचः संपदं देवीमभिजातोऽसि पागडव॥५॥ XVI. 5.

देश The divine संपद् state शिमोद्याय for liberation आसुरी the Asuric निशंधाय for bondage महा is demed (as mature) पागड्य O Pândava मा not शुचः grieve देश the divine रायदं state अभिजातः born for अशि thou art.

The divine state is deemed (as mature) for liberation, the Asuric for bondage; grieve not, O Pándaya, thou art born for a divine state.

हो भूगमर्गी लोके शिस्मन्देव आसुर एव च॥ देवो विस्तरगः प्रोक्त आसुरं पार्थ मे श्रुण ॥६॥ XVI. 6.

पार्थ O Partha असिन् in this लोके world देनः the divine आसुर: the Asuric च and द्वा two भूतसभी manifestations of beings देन: the divine निस्तरशः at length प्रोक्तः has been described आसुरे of the Asuric मे from me शुण hear.

There are two manifestations of beings in this world, the divine and the Asuric. The divine has been described at length; hear from Me, O Partha, of the Asuric.

प्रदृतिं च निवृत्तिं च जना न विदुरासुराः ॥ न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥॥

XVI. 7.

आसुरा: The Asuric जनाः persons प्रवृत्ति what to do च and निवृत्ति what to refrain from न not निदुः know तेषु in them न neither शीचं purity न nor ग्राचारः conduct न च nor एत्यं truth निद्यते is.

The persons of Asuric nature know not what to do and what to refrain from; neither purity, nor conduct, nor truth is in them.

[What to do.... from: What acts they should perform to achieve the end of man, nor what acts they should abstain from to avert evil.]

असत्यमप्रतिष्ठं ते जगदाहुरनी श्वरम् ॥ अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥८॥

XVI. 8.

जनत् The universe ग्राह्म (is) without truth भ्रान्द्र without (moral) basis ग्रनीश्वरं without a God भ्रापरस्परसंभूतं brought about by mutual union किमन्यस् what else कामहेतुकं with lust for its cause भाष्ट्रः they say.

They say, "The universe is without truth, without (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?"

[Without truth: As we are unreal so this universe is unreal, and the sacred Scriptures that declare the truth are unreal.

What else?—but lust can be the cause of the universe?—This is the view of the Lokayatikas, the materialists.

वतां दृष्टिमवष्टश्य नष्टात्मानोऽल्पबुद्धयः॥ अभवत्युत्रवर्माणः त्त्याय जगतोऽद्विताः॥ध॥ XVI. 9.

श्रवयुद्धयः Of small intellect एतां this दृष्टि view श्रवप्रभ्य holding न्षात्मानः ruined souls उभक्षणाः of fierce deeds श्रदिताः the enemies जगतः of the world च्याय for (its) destruction प्रभवंति rise.

Holding this view, these ruined souls of small intellect, of fierce deeds, rise as the enemies of the world for its destruction.

[Small intellect—as it concerns itself only with sense-objects, and cannot soar higher.]

काममाश्चित्य दुष्पूरं दंभमानमदान्विताः॥ भोहाद्गृहीत्वाऽसद्भाहान्प्रवर्तन्तेऽशुचित्रताः॥१०॥ XVI. 10.

दुष्पूर् Insatiable कानं desire आश्रिय abiding in दंभगानमदान्विताः possessed with ostentation, pride and arrogance मोहात् through delusion असद्याहार evil ideas ग्रीत्वा holding अशुचित्रताः with impure resolve प्रवर्तन्ते they work.

Filled with insatiable desires, possessed with ostentation, pride and arrogance, holding evil ideas through delusion, they work with impure resolve.

चिन्तामपरिमेयां च प्रजयांतामुपाश्रिताः॥ कामोपभोगपरमा एताचदिति निश्चिताः॥११॥ XVI. 11.

मलयांताम् Ending only with death अपरिमेथाम् immense चिन्तां cares उपाश्चित्य beset with कामापभीग- नरमाः regarding gratification of lusts as the highest प्तावत् that is all इति that निश्विताः feeling sure.

Beset with immense cares ending only with ceath, regarding gratification of lusts as the lighest, and feeling sure that that is all;

Cares—as to the means of acquiring and preserving the innumerable objects of desire.]

आशापाशरातेवेदाः कामको धपरायगाः॥ ईहन्ते कामभागार्थमन्यायनार्थसन्ययान्॥१२॥

XVI. 12.

अशापाशश्ची: Py a handred ties of hope बदाः bound कानकोधपरायणाः given over to lust and wrath कानभेगार्थ for sensual enjoyment अन्यायेन by unjust means अर्थतंचयान् hoards of wealth ईंडन्ते (they) strive (to secure).

Bound by a hundred ties of hope, given over to last and wrath, they strive to secure by unjust means hoards of wealth for sensual enjoyment.

इदमच मया लब्बिममं प्राप्ते मनोरथम्॥ इदमलीदमपि मे भीवष्यति पुनर्वनम्॥१३॥ XVI. 13.

ग्रद्ध To-day मया by me इदं this लब्दम् has been gained इदं this मनोर्थं desire प्राप्टें I shall obtain इदं this ग्रस्ति is पुनः again (in future) में mine इदं this ग्राप्ति also धनम् wealth भविष्यंति shall be.

"This to-day has been gained by me; this desire I shall obtain; this is mine, and this wealth also shall be mine in future.

ग्रसी मया हतः शत्रुर्हिनिष्ये चापरानिष ॥ ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥ XVI. 14.

ग्रसी That शत्रु: enemy मद्या by me हतः has been slain ग्रपरान् others च and ग्रिप also हिन्दे shall I slay ग्रहं I ईश्वरः lord ग्रहं I भोगी enjoyer ग्रहं I सिद्धः (am) successful बलगन् powerful सुर्वी happy.

"That enemy has been slain by me, and others also shall I slay. I am lord, I enjoy, I am successful, powerful and happy.

भ्राढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सहशो मया॥ यक्ष्यं दास्यामि मोदिष्य इत्यज्ञानविमोहिताः॥१५॥ XVI. 15.

श्राहनः Rich श्राभिजननान् well-born श्राह्म I am मया to me राष्ट्रशः equal श्रात्यः else कः who श्राह्म is यक्षे I will sacrifice दान्यानि I will give मोदिष्ये I will rejoice इति thus श्राह्मनिमोहिताः deluded by ignorance,

"I am rich and well-born. Who else is equal to me? I will sacrifice, I will give, I will rejoice." Thus deluded by ignorance,

भ्रनेकचित्रविभ्रांता मोहजालसमावृताः॥ प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ॥१६॥ XVI. 16.

श्रनेकि चित्रविश्रांताः Bewildered by many a fancy मोहजालसमावृताः covered by the meshes of delusion कामभोगेषु to the gratification of lust प्रसन्ताः addicted श्रश्ची foul नरके into a hell प्रतन्ति they fall.

. 253.73.

Bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust they fall down into a foul hell.

धात्मसंभाविताः स्तब्धा धनमानमदान्विताः ॥ यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥ XVI. 17.

श्रात्मरांभाविनाः Self-conceited स्तब्धाः haughty धनमानमदान्दिताः filled with the pride and intoxication of wealth ते they दस्भे out of ostentation नाम-यतेः sacrifices in name श्राविधिपूर्वकं disregarding ordinance यजन्ते they perform;

Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform sacrifices, in name, out of ostentation, disregarding ordinance;

अहंकारं वलं दर्व कामं क्रोधं च संश्रिताः॥ मामात्मपरदंहेचु श्रिवन्तोऽभ्यसूयकाः॥१८॥ XVI. 18.

अहंकारे Egoism बलं power दर्भ insolence कामं lust कोषं wrath च and आश्रिताः possessed of आत्मपरदेहेषु in the bodies of others and in their own माम् Me (the Self within) प्रदिषंतः hating अभ्यस्यकाः (these) malignant people.

Possessed of egoism, power, insolence, lust and wrath, these malignant people hate Me (the Self within), in their own bodies and those of others.

तानहं द्विषतः क्र्रान्संसारेषु नराधमान्॥ चिपाम्यजसमञ्जभानासुरीष्वेव योनिषु॥१६॥

XVI. 19.

श्रहं । दिषतः malicious क्र्रान् cruel नराधमान् most degraded of men श्रह्मान् evil-doers संसारेषु in these worlds श्रास्रीषु of Asusas योनिषु into the wombs एन only श्रज्ञसं perpetually दियानि (I) hurl.

These malicious and cruel evil-doers, most degraded of men, I hurl perpetually into the wombs of Asuras only, in these worlds.

Wombs of the Asuras: Wombs of the most cruel beings, as tigers, snakes, etc.]

[Worlds: Paths of Samsara passing through many a hell.

मास्त्रीं योनिमापन्ना मूढा जन्मनि जन्मिन ॥ मामप्राप्येव कोन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

XVI. 20.

कौन्तेय O son of Kunti मूहा: deluded जन्मिन जन्मिन birth after birth श्राह्यीं the Asuric बोनिय wombs श्रापत्राः obtaining माम me स्रश्राप्य not attaining एव still तनः than that ग्रथमां lower गतिं condition यान्ति they fall into.

Obtaining the Asuric wombs, and deluded birth after birth, not attaining Me, they thus fall, O son of Kunti, into a still lower condition.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः॥ कामः क्रोधस्तथा लोभस्तस्मादतत्रयं त्यजेत् ॥२१॥

XVI. 21.

काम: Lust कोध: anger तथा and लोग: greed इक्ष this त्रिविधं triple नरकस्य of hell हारं the gate आत्मनः of the self नारानं destructive एतत् these त्रयम् three लाजेत् (one) should forsake. Triple is this gate of hell, destructive of the self,—lust, anger and greed; therefore one should forsake these three.

[Destructive of the self: making the self fit for no human end whatever.]

पतेर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः॥ आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥ XVI. 22.

कौन्तेय O son of Kunti एतै: from these त्रिभि: three तमोहों हे gates of darkness (hell) त्रिमुक्तः free नरः the man आत्मनः for himself श्रेयः what is good आचरित practises ततः and then परां Supreme गातं Goal यानि goes to.

The man who has got beyond these three gates of darkness, O son of Kunti, practises what is good for himself, and thus goes to the Goal Supreme.

[Gates of darkness: leading to hell (Naraka) which is full of pain and delusion.]

यः शास्त्रविधिमुन्स्डय वर्तते कामकारतः॥ न स सिद्धिमवामोति न सुद्धं न परां गतिम्॥२३॥ XVI. 23.

यः Who शास्त्रविधि the ordinance of the Shastra उत्तर setting aside कार्मकारनः under the impulse of desire दर्तते acts राः he सिद्धिम् to perfection न not अरानेति attains न nor सुखं happiness न nor परां Supreme गति Goal.

He who, setting aside the ordinances of the Shástra, acts under the impulse of desire, attains not to perfection, nor happiness, nor the Goal Supreme.

[Perfection: fitness for attaining the end of man.]

तस्माच्छास्त्रं प्रमागां ते कार्याकार्यवस्थितौ ॥ बात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहिसि ॥२४॥

XVI. 24.

तसान So कार्याकार्यवास्थितो in ascertaining what ought to be done and what ought not to be done शास्त्रम् the Shâstra ते thy प्रमाणं (be) authority इस here शास्त्रविधानोक्त what is said in the ordinances of the Shâstra ज्ञास्त्रा having known कर्न action कर्ते to do ग्रहीस thou shouldst.

So let the Shastra be thy authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinances of the Shastra, thou shouldst act here.

[Here: in this world.]

इति देवासुरसंपद्धिभागयोगो नाम पोडशोऽध्यायः॥

The end of the Sixteenth Chapter designated,
THE CLASSIFICATION OF THE DIVINE
AND THE NON-DIVINE ATTRIBUTES.

Srimad-Bhagavad-Gita.

॥ सप्तदशोऽध्यायः॥ SEVENTEENTH CHAPTER.

अर्जुन उवाच॥ ये शास्त्रविधिमुन्छज्य यजन्ते श्रद्धयान्विताः॥ तेषां निष्ठा तु का कृष्णा सत्वमाहो रजस्तमः॥१॥ XVII. ा.

म्रर्जुनः Arjuna उदाच said:

कृष्ण O Krishna ये who शास्त्रशिवम् the ordinance, of the Shastras उत्ताहम setting aside श्रद्धमा with Shraddha तु but श्रानिश्ताः endued यज्ञको perform sacrifice तेषां their निष्ठा condition का what रात्वम् Satva रज्ञः Rajas श्राहो or तमः Tamas.

Arjuna said:

Those who, setting aside the ordinance of the Shastras, perform sacrifice with Shraddha, what is their condition, O Krishna? (Is it), Satva, Rajas or Tamas?

[Setting.....Shradlhá: not that they believe the ordinances of the Shâstras to be false, but out of laziness or thinking them to depend on too much exection to perform strictly according to the Shâstric ordinances, let them alone, and worship the Gods, endued with Shraddhâ.]

श्रीभगवानुवाच ॥

त्रिविधा भवति श्रद्धा दंहिनां सा खभावजा॥ सात्रिकी राजसी चैव तामसी चेति तां श्रुण ॥२॥

XVII. 2.

श्रीभगवान् The Blessed Lord उवाच said:

दहिनाम् Of the embodied सात्विकी the Sâtvic राजसी the Rájasic तामसी the Tâmasic च and इति thus जिश्लिया threefold एव indeed श्रद्धा the Shraddhá भवति is सा which स्वभावजा (is) inherent in (their) nature ताम् of it श्रुगु hear (thou).

The Blessed Lord said:

Threefold is the Shraddhá of the embodied, which is inherent in their nature,—the Sâtvic, the Rájasic and the Támasic. Do thou hear of it.

[Inherent...nature: born of their past Samskâra. It—the threefold Shraddhâ.]

सत्त्रागुरूपा सर्वस्य श्रद्धा भर्वात भारत॥ श्रद्धामयोऽयं पुरुषो यो यच्छद्धः स एव सः॥३॥ XVII. 3.

भारत O descendant of Bharata सर्वस्य of each श्रद्धा Shraddhâ सन्त्रानुद्धपा according to the constitution of (his) heart भवति is अयम् the पुरुषः man श्रद्धानयः consists of (his) Shraddhâ यः he यच्छ्दः what (his) Shraddhâ is राः he एव verily राः that (क).

The Shraddhá of each is according to the constitution of his heart, O descendant of Bharata; the man consists of his Shraddhá. He verily is what his Shraddhá is.

[Constitution—the specific tendencies or Sams-kâras.]

यजन्ते सात्विका देवान्यत्तरत्तंभि राजसाः॥ प्रतानभूतगणांश्चान्ये यजन्ते तामसा जनाः॥४॥

XVII. 4.

साखिकाः Sâtvic men देवान् the Devas यजन्ते प्रान्ते। राजसाः the Râjasic यद्धरत्तांसि the Yakshas an i the Râkshasas अन्य the others तामसाः the Tamasic जनाः men प्रतान् the Pretas भूतगणान् the hosts of Bhutas च and यजन्ते worship.

Satvic men worship the Devas; Rájasic, the Yakshas and Râkshasas; the others—the Támasic men—the Pretas and the hosts of Elimias.

अयास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः॥ दम्भाहंकारसंयुक्ताः कामरागवलान्विताः॥५॥ कर्पयंतः शरीरसं भूतग्राममचेतसः॥ मां चैवांतःशरीरसं तान्विद्धासुरनिश्चयान्॥६॥

XVII. 5. 6.

देनाहं कारतं युक्ताः Given to ostentation and egoism कानराग्यलान्त्रिताः possessed with the power of lust and attachment य who अचेत्रसः senseless जानाः men शरीरस्यम् in the body भूत्रमामम् all the organs अंतः- शरीरस्यम् that dwells in the body within माम् Me च and कर्यतः torturing अशास्त्रितिम् not enjoined by the Shåstras धोरम् severe तपः austerity त्रयन्ते practise तान् them आसुरिनश्रयान् to be of Asuric resolve विद्धि know.

Those men who practise severe austerities not enjoined by the Shastras, given to estentation and egoism, possessed with the power of lust and attachment, torturing, senseless as they are, all the organs in the body, and Me dwelling in the body within;—know them to be of Asuric resolves.

[Austerities—which cause pain to himself and to other living beings.

Possessedattachment—may also be interpreted as, 'possessed of lust, attachment and power.'

All the organs of the body: the aggregate of all the elements composing the body.]

आहारत्विप सर्वस्य त्रिविधो भवति प्रियः॥ यहास्तपस्तथा दानं तेषां भेदिममं ऋणु॥७॥ XVII. 7.

अवस्थ By each of them आप also आहार: food मु indeed त्रिविध: threefold फ्रिय: liked अवात is सथा as also यन: Yajna तप: austerity दानं alms-giving and तेपां their इम्स this अदं distinction शृश do thou hear.

The food also which is liked by each of them is threefold, as also Yajna, austerity and alms-giving. Do thou hear this, their distinction.

आयुःसत्ववलारोग्यसुक्यीतिविवर्धनाः॥ रस्याः स्निग्धाः स्थिरा हद्या

आद्वाराः सात्विकप्रियाः ॥८॥

XVII. 8.

भायः संस्थानारोग्यस्यमीतिविवर्धनाः Those which augment आयुः vitality सत्वं energy बलं strength आरोग्यं health सुद्धं cheerfulness and भीतिः appetite स्थाः which are savoury जिग्धाः oleaginous स्थिराः substantial ह्याः agreeable आहाराः the foods सात्विक-भियाः (are) liked by the Sâtvic.

The foods which augment vitality, energy, strength, health, cheerfulness and appetite,

which are savoury and oleaginous, substantial and agreeable, are liked by the Sátvic.

कदुम्लखवर्णात्युष्णातीक्ष्णकत्त्विदाहिनः॥ बाहारा राजसत्येष्टा दुःखरोकामयप्रदाः॥६॥

XVII. 9.

कद्वम्तलवणात्युष्णतिक्षणरूत्विदाहिनः Those that are कदः bitter अम्लः sour लवणः saline अल्युष्णः excessively hot तीक्षणः pungent रूतः dry and विदाही burning दुःखशोजानयपदाः are productive of दुःखं प्रथा शोकं grief and आमयं disease आहारः the foods राजसस्य by the Rajasic दृष्टाः are liked.

The foods that are bitter, sour, saline excessively hot, pungent, dry and burning, are liked by the Rajasic, and are productive of pain, grief and disease.

[Excessively—should be construed with each of the seven, thus, excessively bitter, excessively sour, and so on.]

यातयामं गतरसं पूति पर्युषितं च यत्॥ उच्छिष्टमि चामेध्यं भोजनं तामसित्रयम्॥१०॥

XVII. 10.

यातयामम् That which is stale गतासम् become tasteless प्रति which is stinking पर्युषितं coaked overnight उच्छिष्टं which is refuse ग्रमेध्यं impure च and बन् which भोजनं the food तामसिपयं liked by the Tamasic.

That which is stale and become tasteless, which is stinking and cooked over-night, which is refuse and impure, is the food liked by the Támasic.

[Stale—Vátayámam—lit. cooked three hours ago. Refuse: left on the plate after a meal.]

अफलाकां त्तिभियंशो विधिद्दष्टो य इज्यते ॥ यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥११॥ XVII. II.

अपलाकां सिभि: By men desiring no fruit यष्टकां to be performed for its own sake एव only इति as भनः (their) mind समाधाय fixed विधिष्टष्टः as enjoined by ordinance यः which यतः Yajna इडयते is performed सः that सान्विकः is Sâtvic.

That Yajna is Sátvic which is performed by men desiring no fruit, as enjoined by ordinance, with their mind fixed on the Yajna only, for its own sake.

अभिसंधाय तु फलं दंभार्थमिप चैव यत्॥ 'इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥१२॥

XVII. 12.

फलं Fruit ग्रिभिसंधाय seeking for तु but दंभार्थ for ostentation ग्रिप also एव indeed च and यत् which इज्यते is performed भरतश्रेष्ठ O best of the Bháratas तम् that यज्ञं Yajna राजसं Râjasic विद्धि know (it to be).

That which is performed, O best of the Bhâratas, seeking for fruit and for ostentation, know it to be a Rájasic Yajna.

विधिहीनमसृष्टात्रं मंत्रहीनमदित्त्रिणम् ॥ अद्धाविरहितं यज्ञं तामसं परिचत्तते ॥१३॥

XVII. 13.

विधिहीनं Without keeping to ordinance अस्टाने in which no food is distributed मंत्रहीनं which is devoid of Manuras ग्रदिशं which is devoid of gifts महानिरहितं devoid of Shraddhâ यहां Yajna सामसं Yamasic परिचल्ते is said to be.

The Yajna performed without heed to ordinance, in which no food is distributed, which is devoid of Mantras, gifts, and Shraddhá. is said to be Tâmasic.

हेवद्विजगुरुपाञ्चपूजनं शौचमार्जवम् ॥ अद्याचयमहिंसा च शारीरं तप उच्यते ॥१४॥

XVII. 14.

देविहे जगुरुआत्तपूजनं Worship of the Devas, the twice-born, the Gurus and the wise शोचं purity धार्जनं straightforwardness ब्रह्मचर्य continence ब्रहिसा non-injuriousness च and शारीरं of the body तपः the zusterity उच्यते is called.

Worship of the Devas, the twice-born, the Gurus and the wise, purity, straightforwardness, continence, and non-injuriousness are called the austerity of the body.

भनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्॥ स्वाध्यायाभ्यसनं चैव भाङ्मयं तप उच्यते ॥१५॥

XVII. 15.

त्रत्रेगकरम् Causing no vexation सत्यं true प्रिय-दितं agreeable and beneficial च as also यत् which वाक्यं speech स्वाध्यायान्यसनं regular study of the Vedas च एव and also चाइमयं of speech तपः the austerity उच्यते is said (to form).

Speech which causes no vexation, and is true, as also agreeable and beneficial, and

regular study of the Vedas,—these are said to form the austerity of speech.

[Speech to be an austerity must form an invariable combination of all the four attributes mentioned in the sloka; if it lacks in one or other of them, it will no longer be an austerity of speech.

मनः प्रसादः सौम्यत्वं मौनमात्मविनित्रहः॥ भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

XVII. 16.

मनः प्रसादः Serenity of mind सौम्यत्वं kindliness मौनं silence ग्रात्मविनियहः self-control भावसंश्रुद्धिः honesty of motive इति एतत् this मानसं mental तपः the austerity उच्यत is called.

Serenity of mind, kindliness, silence, selfcontrol, honesty of motive,—this is called the mental austerity.

Silence—Mounam—is the result of the control of thought so far as it concerns speech. Or it may mean, the condition of the Muni, i. e., practice of meditation.

अद्या परया तप्तं तपस्ति विधं नरैः॥ अफलाकांचिभिर्युक्तैः सात्विकं परिचत्तते॥१७॥

XVII. 17.

ग्राफलाकांचिभिः Desiring no fruit युक्तः by steadfast . नैर: (by) men प्रया with great श्रद्ध्या (with) Shraddha तमं practised तत् that तिविधं threefold तपः austerity सान्विक Sâtvic परिचत्तते is said (to be).

This threefold austerity practised steadfast men, with great Shraddhâ, desiring no fruit, is said to be Sâtvic.

[Stead fast—unaffected in success and failure:]

मत्कारमानपूजार्थं तपो दंभेन चैव यत्॥ क्रियते तदिह प्रोक्तं राजसं चलमधुवम्॥१८॥

XVII. 78.

मत्कारमानपूजार्थ With the object of gaining welcome, honour and worship दंभेन with ostentation च एव and यत् which तपः austerity कियते is practised इस् here चलं unstable अधुवं transitory तन् that राजसं Rajasic प्रोक्तं is said (to be).

That austerity which is practised with the object of gaining welcome, honour and worship, and with ostentation, is here said to be Rajasic, unstable and transitory.

With osteniation: for mere show, hypocritically, with no sincere belief.

Here—is explained also in the sense of 'of this world,' i. e., yielding fruit only in this world.]

मृढग्राहेगातमनो यत्पीडया क्रियते तपः॥ परस्रोत्सादनार्घे वा तत्तामसमुदाहृतम्॥१६॥

XVII. 19.

मृत्याहेण Out of a foolish notion आत्मनः of self पीड्या with torture परस्य of another उत्सादनार्थ for the purpose of ruining वा or यत् which तपः austerity कियत is practised तन् that तामलं Támasic उदाहले is declared (10 be).

That austerity which is practised out of a foolish notion, with self-torture or for the purpose of ruining another, is declared to be Támasic.

दातव्यमिति यहानं दीयतेऽनुपकारिशो॥ देशे काले च पात्रे च तहानं सात्विकं स्मृतम्॥२०॥

XVII. 20.

देशे In a fit place काले in a fit time ज and पाने to a worthy person च and दातव्यं to give is right इति with this idea अनुपत्नारियों to one who does no service (in return) यत् which दानं gift दीयते is given तन् that दानं gift सान्विकं Sâtvic स्मृतं is held to be.

To give is right,—gift given with this idea, to one who does no service in return, in a fit place and time, and to a worthy person, that gift is held to be Sátvic.

[Who....return: one who cannot, or who though able is not expected to return the good.]

, यत्तु प्रत्युपकारार्थे फलमुहिष्य वा पुनः॥ दीयते च परिक्षिष्टं तद्दानं राजसं स्मृतमः॥२१॥

XVII. 21.

यत् What तु and प्रत्युपकारार्थ with a view to receiving in return फलं the fruit उद्दिश्य looking for या or पुनः again परिक्रिष्टं reluctantly दीयते is given तब that दानं gift राजसं Rájasic स्मृतं is held to be.

And what is given with a view to receiving in return, or looking for the fruit, or reluctantly, that gift is held to be Rajasic.

अदेशकोले यद्दानमपात्रेश्यश्च दीयते॥ असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥२२॥

XVII. 22.

श्रदेशकाले At the wrong place or time अपानेभ्यः to unworthy persons असत्कृतं without regard अवसातं with disdain यत् that दानं gift दीयते is given तत् that सामसं Tâmasic उदाहतं is declared to be. The gift that is given at the wrong place or time, to unworthy persons, without regard with disdain, that is declared to be Tâmasic.

मां तत्सदिति निर्देशो ब्रह्मस्कित्रिविधः स्मृतः ॥ ब्राह्मसास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

XVII. 23.

ग्रों Om सत् Tat सत् Sat इति this ब्रह्मणः of Brah-man त्रिविधः triple निर्देशः designation स्मृतः has been seclared तेन by that ब्रह्मणः the Brahmanas च and वेदाः the Vedas च and ब्रह्माः the Yajnas पुरा of old: विहिताः were made.

"Om, Tat, Sat": this has been declared to be the triple designation of Brahman. "By that were made of old the Brahmanas and the Vedas and the Yajnas.

[Om. Tat, Sat: Om is the principal name of the Lord, because it means all that is manifest and the beyond. It also means "Yes." Tat means "That"; the Indefinable, that which only can be described indirectly as "That which." Sat means Reality; which is ever permanent in one mode of being.]

तस्मादोमित्युदाहत्य यज्ञदानतपः कियाः ॥ १ प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥ XVII. 24.

तसात् Therefore औं Om इति उदाहत्य uttering ब्रह्मनादिनां of the followers of the Vedas विधानोक्ताः as enjoined in the ordinances बन्दानतपः कियाः the acts of Yajna, gift and austerity सतते always प्रवितन्ति [1000eed.

Therefore uttering Om, acts of Yajna, gift and austerity of the followers of the Vedas always proceed, as enjoined in the ordinances.

तिदित्यनिभसंधाय फलं यज्ञतपःक्रियाः ॥ दानिक्रियाश्च विविधाः क्रियन्ते मोत्त्वकांत्विभिः २५ XVII. 25.

तत् Tat इति thus (uttering) फलं the fruit अनिभसंधाय without aiming at मोत्तुकांतिभिः by the seekers of Moksha निनिधाः various यत्ततपः कियाः acts of Yajna and austerity, दानिकयाः acts of gift च and कियन्ते are performed.

Uttering Tat, without aiming at fruits, are the various acts of Yajna, austerity and gift, performed by the seekers of Moksha.

.सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ॥ प्रशस्ते कर्मागा तथा सच्छद्धः पार्थ युज्यते ॥२६॥ XVII. 26.

पार्थ O Pârtha सदाने in the sense of reality साधु-भाने in the sense of goodness च and सन् Sat दिन as एतन् this प्रयुक्त्यने is used तथा so also प्रशस्ते auspicious कर्मणि in (the-sense of) an act च and सन् Sat-शास्तः the word युक्त्यने is used.

The word Sat is used in the sense of reality and of goodness; and so also, O Partha, the word Sat is used in the sense of an auspicious act.

यक्षे तपिस दाने च स्थितिः सदिति चोच्यते ॥ कर्म चैव तद्दर्थीयं सदित्येवाभिधीयते॥२७॥

Srimad-Bhagavad-Gita.

॥ अष्टादशोऽध्यायः॥

EIGHTEENTH CHAPTER.

भर्जुन उवाच॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ॥ त्यागस्य च हंषींकरा पृथकेशिनिषूद्रन ॥१॥

XVIII. 1.

ग्रजुनः Arjuna उवाच said:

हणिकेश O Hrishikesha महाबाहों O mighty-armed केशिनिष्ट्र O slayer of Keshi संत्यासस्य of Sannyasa स्थागस्य of Tyága च as also पृथक severally तत्त्र the truth वेदितुं to know इच्छामि I desire.

Arjuna said:

I desire to know severally, O mighty-armed, the truth of Sannyása, O Hrishikesha. as also of Tyâga, O slayer of Keshi.

[Sannyasa and Tydga both mean renunciation. Keshi—was an Asura.]

श्रीभगवासुवाच ॥

काम्यानां कर्मगां न्यासं संन्यासं कवयो विदुः॥ सर्वकर्मफलत्यागं प्राहुस्त्यागं विचन्गाः॥२॥

XVIII.° 2.

श्रीभगवान् The Blessed Lord उवाच said:

कवयः The sages काम्यानां of Kâmya कर्मणां (of] actions न्यासं the renunciation सन्यासं (as) Sannyâs विद: understand विचत्त्वाः the wise सर्वकर्मफलत्यानं ः बहेबत्रवेशां (as) । बहुब माहः declare.

The Blessed Lord said:

The renunciation of Kâmya actions, the sages understand as Sannyása; the wise declare the abandonment of the fruits of all works as Tyâga.

Kemra—which are accompanied with a desire

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिगाः॥ यज्ञदानतपः कर्म न त्याज्यमिति चापरे॥३॥

XVIII. 3.

एके Some मनीषिया: philosophers कर्म (all) action दावन as an evil इति that त्याज्यम् should be relinquished प्राहुः declare प्रपे others च whilst यज्ञदानतपःकर्म the work of Yajna, gift and austerity न गठः त्याज्यं should be relinquished इति that.

Some philosophers declare that all action should be relinquished as an evil, whilst others say; that the work of Yajna, gift and austerity, should not be relinquished.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ॥ े त्यागा हि पुरुषच्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

XVIII. 4.

अरतसत्तम O best of the Bharatas प्रस्वव्याद्र O tiger of men तत्र about that त्यामे in relinquishment में from Me निश्चयं the final truth शृद्ध hear त्यामः relinquishment हि for त्रिविधः of three kinds संग्रह्मीतिकः क्षेत्र प्रस्ता declared (to be).

Hear from Me the final truth about relinquishment, O best of the Bharatas. For relinquishment has been declared to be of three kinds, O tiger of men.

यह्नदानतपः कर्म न त्याज्यं कार्यमेव तत् ॥ यह्नो दानं तपश्चेव पावनानि मनीषिगाम् ॥५॥ XVIII. 5.

यज्ञदानतपः Yajna, gift and austerity द्वर्म the work न not त्याज्यं should be relinquished तत् it कार्यम् should be performed एव indeed यज्ञः Yajna दानं gift तपः austerity च and एव indeed मनीषिणां to the wise पावनानि are purifying.

The work of Yajna, gift and austerity should not be relinquished, but it should indeed be performed; (for) Yajna, gift and austerity are purifying to the wise.

पतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च॥ कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमय॥६॥

XVIII. 6.

पार्थ O Partha एतानि these कमीिए works आपि even सु but संगम् attachment फलानि the fruits च and स्वक्त्वा leaving कर्तन्यानि should be performed इति such में My निश्चयं certain उत्तमं best मतं conviction.

But even these works, O Pártha, should be performed, leaving attachment and the fruits; —such is My best and certain conviction.

नियतस्य तु संन्यासः कर्मको नोपपद्यते॥ मोहात्तस्य परित्यागस्तामसः परिकीर्तितः॥॥॥ XVIII. ७.

नियतस्य Of obligatory कर्माणः (of) action तु but

संन्यासः the renunciation न not उपपदाते is proper महात from delusion तस्य of the same परियागः Joandonment तामसः Tâmasic परिकीतितः is declared to bel.

But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be Támasic.

Since it is parifying in the case of the ignorant.]

इ:खमित्येव यत्कर्म कायक्वेशभयात्त्यजेत्॥ स कत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥८॥ XVIII. 8.

दुःखं (It is) painful इति because एव only काय-क्रिम्यान from fear of bodily trouble यन which कर्न action त्यजेत् relinquishes सः he राजतं Râjasic a यानं relinquishment कृत्वा performing खागफलं the truit of relinquishment न not एव indeed लमेत् (he) cotains.

He who, from fear of bodily trouble, relinquishes action, because it is painful, thus verforming a Râjasic relinquishment, he obtains not the fruit thereof.

I I'vuit, i. e.. Moksha, which comes out of the renunciation of all actions accompanied with wisdom.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन॥ संगं त्यक्तवा फलं चैव स त्यागः सारिवको मतः ६

XVIII. 9.

ग्रर्जुन O Arjuna संगं attachment फलं fruit च एव and त्यकत्वा leaving कार्यम् it ought to be done इति because एव only यत् which नियतं obligatory कर्म

action कियते is performed स: such त्याग: relinquishment सान्विक: Sâtvic मत: is regarded as.

When obligatory work is performed, O Arjuna, only because it ought to be done, leaving attachment and fruit, such relinquishment is regarded as Sâtvic.

न द्वेष्ट्यकुराजं कर्म कुराजे नानुषज्ञते ॥ त्यागी सः वसमाविष्टो मेधावी छिन्नसंरायः ॥१०॥

XVIII. 10.

सस्वसमाविष्ट: Endued with Satva मेघावी with a steady understanding जिन्नसंशयः with his doubts dispelled यामी the relinquisher श्रक्कशलं disagreeable कर्म action न not देशि hates कुशले to an agreeable one न nor श्रद्धश्रक्तते is attached.

The relinquisher endued with Satva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is attached to an agreeable one.

महि देहभूता राक्यं त्यक्तुं कर्माग्यशेषतः॥ यस्तु कम्फजत्यागी स त्यागीत्यभिधीयते॥११॥

XVIII. - 11.

देहम्ती By an embodied being ग्रशेषतः entirely कर्माशि actions सन्दें to relinquish न not हि indeed शक्यं can be यः who तु but कर्मफलसागी relinquisher of the fruits of action सः he सागी relinquisher इति thus ग्राभिधीयते is called.

Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.

अतिष्टिमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ॥ भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां काचित् १२ XVIII. , 12.

अत्यागिनां To non-relinquishers प्रत्य after death आनेष्टं disagreeable इष्टं agreeable मिश्रा mixed च and निविधं threefold कर्मणः of action फलं fruit भवाति accrues तु but संत्यातिनां to relinquishers क्वचित् ever

The threefold fruit of action—disagreeable, agreeable and mixed,—accrues to non-relinquishers after death, but never to relinquishers.

पंचेतानि महाबाहो कारणानि नियोध मे॥ सांख्ये कृतांते प्रोक्तानि सिद्ध्ये सर्वकर्मणाम् १३ XVIII. 13.

महाबाहों O mighty-armed सांख्ये in the wisdom कृतांचे which is the end of all action सर्वकर्मणां of all works सिद्ध्ये for the accomplishment प्रोक्तानि as declared एतानि these पंच five कारणानि causes में from Me निवाध learn.

Learn from Me, O mighty-armed, these five causes for the accomplishment of all works as declared in the wisdom which is the end of all action:—

Wisdom: Sankhya,—literally, in which all the things that are to be known are expounded, therefore, the highest wisdom.]

अधिष्ठानं तथा कर्ता करगां च पृथग्विधम्॥ विविधाश्च पृथक्वेष्टा देधं चैवात्र पंचमम्॥१४॥

XVIII. 14.

श्रिष्ठानं The body तथा also कर्ता the agent पृथा विशे various करणं the senses विविधाः of a manifold kind पृथक different चेष्टा functions अत्र of these पंचमं the fifth देवं the presiding divinity च एव and also.

The body, the agent, the various senses, the different functions of a manifold kind, and the presiding divinity, the fifth of these;

[Presiding divinity: Each of the senses has its god who presides over it, i. e., by whose aid it discharges its own functions; e. g., the Aditya (Sun) is the presiding divinity of the eye, by whose aid it sees and acts; and so on with the other senses.]

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः॥ न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः॥१५॥

XVIII. 15.

नरः A man शरीरवाङ्मनोभिः by (his) body, speech and mind यत् whatever न्याय्यं right वा or विषरीतं the reverse कर्म action प्रारभते performs एते these पंचा five तस्य its इतवः causes.

Whatever action a man performs by his body, speech and mind—whether right or the reverse—these five are its causes.

तत्रैवं सित् कर्तारमात्मानं केवलं तु यः॥ पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥१६॥

XVIII. 16.

एवं Thus सात being तत्र there (the case) केवलं the absolute आत्मानं the Self तु verily अकृतबुद्धिन्वात् through a non-purified understanding यः who कर्तारं as the agent पश्यति looks upon सः he दुर्मतिः of perverted mind न not पश्यति sees.

Such being the case, he who, through a non-purified understanding, looks upon his Self, the Absolute, as the agent,—he of perverted mind sees not.

यस्य नाहंकतो भावो बुद्धिर्यस्य न लिप्यते॥ हत्वापि स इमाँ छोकान हन्ति न निबध्यते॥१७॥

XVIII. 17:

यस्य For whom अहंकृतः of egoism भाषः the notionः न not यस्य whose बुद्धिः intelligence न not लिप्यते is affected तः he इमान् these लोकान् peoples हत्वाः killing अपि though न not हिन्ति kills ना nor लिब्धते is bound.

He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kill these peoples, he kills not, nor is bound (by the action).

He whose self-consciousness, by the force of long, strenuous, and properly-trained self-concentration, is ever identified with Brahman, and not with the five causes of action as mentioned in Sloka 14,—he whose self-consciousness never mistakes itself with the body, mind and the like, even when performing physicaliacts,—he is ever free: from the taint of action.]

ज्ञानं ज्ञेयं परिज्ञाता जिविधा कर्मचोदन्।।। करणं कर्म कर्तिति विधा कर्मसंग्रहः ॥१८॥। X

त्रानम् The knowle dge त्रेयम् the known परिज्ञाता the knower त्रिविधाः the threefold कर्म वोदना the cause of action करण सिक instrument कर्म the object कर्ना the agent इति सिक्ष विविधाः threefold कर्मसंग्रहः the basis of action

The knowledge, the known and the knower form the threefold cause of action. The instrument, the object, and the agent are the threefold basis of action.

[Basis—because the threefold action inheres in these three.]

ज्ञानं कर्म च कर्ता च त्रिधेव गुगाभेदतः॥ प्रोच्यते गुगासंख्याने यथावच्छृणु तान्यपि॥१६॥

XVIII. 19.

गुग्तिख्याने In the (science of) enumeration of the Gunas (Sânkhya-philosophy) ज्ञानम् knowledge कर्म action च and कर्ता agent च and गुग्भेदतः from the distinction of Gunas त्रिधा of three kinds एवं only प्रोच्यते are declared (to be) तानि them ग्रापि also यथावत् duly शृगु hear.

Knowledge, action and agent are declared in the Saukhya philosophy to be of three kinds only, from the distinction of Gunas: hear them also duly.

[Sankhya: the Science of the Gunas by Kapila. Though there is a conflict in the matter of supreme Truth—the oneness or non-duality of Brahman—between the Vedânta and the Sânkhya, yet the Sânkya view is given here, because it is an authority on the science of Gunas.

Duly—described according to the Science, according to reason.]

सर्वभूतेषु येनैकं भावमन्ययमीत्तते॥ अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सारिवकम् २० XVIII. 20.

येन By which विभक्तेषु in the separate सर्वभूतेषु in ll beings अविभक्ते inseparate एकं the one अव्यव

indestructible भावं substance ईत्तते is seen तत् that हानं knowledge सान्विकं to be Sâtvic विद्धि know (thou).

That by which the One Indestructible Substance is seen in all beings, inseparate in the separated, know that knowledge to be Sâtvic.

Inseparate: undifferentiated; permeating all.

षृथक्त्वेन तु यज्ज्ञानं नानाभावानपृथग्विधान् ॥ वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

XVIII.

प्रयक्त्वेन As different from one another त but इत् which ज्ञानं knowledge सर्वेषु in all भूतेषु (in) beings पृथाग्विधान् of distinct kinds नानाभावान् various entities वेति knows तत् that ज्ञानं knowledge राजसं as Râjasic विदि know (thou).

But that knowledge which sees in all beings various entities of distinct kinds as different from one another, know thou that knowledge as Râjasic.

[Entities: Souls.

Different from one another: Different in different bodies.]

यत्तु कृत्स्ववदेकास्मन् कार्ये सक्तमहैतुकम्॥ अतत्त्वार्यवद्रुपं च तत्तामसमुदाहृतम् ॥२२॥

XVIII.

यत् Which तु but एकस्मिन् to one single कार्य effect कृत्स्ववत् as if it were the whole सक्त confined श्रहेतुकं without reason अतस्वार्थवत् without foundation in truth ग्रल्पं trivial च and तत् that तामसं Tâmasic उदाइतं is declared (to be).

Whilst that which is confined to one single effect as if it were the whole, without reason, without foundation in truth, and trivial,—that is declared to be Támasic.

[One single effect: such as the body,—thinking it to be the Self.]

नियतं संगरहितमरागद्वेषतः कृतम्॥ अफलप्रेष्सुना कर्म यत्तत्सात्विकमुच्यते॥२३॥

XVIII. 23.

अफलभेप्सना By one not desirous of the fruit नियतं ordained संगरिहतं free from attachment अराग-द्रेषतः without love or hatred कृतं done यत् which कर्म action तत् that सान्त्रिकं Sâtvic उच्यते is declared (to be).

An ordained action, done without love or hatred, by one not desirous of the fruit, and free from attachment, is declared to be Sátvic.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः॥ क्रियते बहुलायासं तद्राजसमुदाहृतम्॥२४॥

XVIII. 24.

कांगप्युना By one desiring desires साहंकारेण with self-conceit वा or बहुलायासं, with much effort यत् which तु hut पुनः again कर्म the action कियते is performed तम् that राजसं Rajasic उदाहतं is declared (to be).

But the action which is performed desiring desires, or with self-conceit, and with much effort, is declared to be Rájasic.

अनुबन्धं च्यं हिंसामनपेक्ष्य च पीरुषम्॥ मोहादारभ्यते कर्म तत्तामसमुदाहृतम्॥२५॥

XVIII. 25.

अनुबन्धं The consequence त्तं loss (of power and wealth) हिंसां injury (to others) पौरुषं (one's own) ability च and अनपेश्य without heeding मोहात् through delusion यत् which कर्म action आए-खते is undertaken तत् that तामसं Tâmasic उच्यते is declared (to be).

That action is declared to be Támasic' which is undertaken through delusion, withcut heed to the consequence, loss (of power and wealth), injury (to others) and (one's cwn) ability.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः॥ सिद्ध्यसिद्ध्योनिर्विकारः कर्ता सात्विक उच्यते २६०

XVIII. 26.

मुक्तसंगः Who is freed from attachment अनहंवादी non-egotistic धृत्युत्साहसमन्वितः endued with fortitude and enthusiasm सिद्धासिद्धयोः in success or failure निर्विकारः unaffected कर्ता an agent साविकः Sâtvic उच्यते is called.

An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm, and unaffected in success or failure, is called Sâtvic.

रागी कर्मफलप्रेप्सुर्ख्यो हिंसात्मकोऽशुचिः॥ इर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥२७॥

XVIII. 27.

रागी Passionate कर्मफलप्रेप्सः desiring for the fruits of action लुट्धः greedy हिंसात्मकः malignant अशाचिः impure हर्षशोकान्त्रितः (easily) affected by elation or dejection कर्ता (such) an agent राजसः Rajasic

He who is passionate, desiring for the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rájasic.

Elated or dejected—at the success or failure of

the action in which he is engaged.]

अयुक्तः प्राहृतः स्तब्धः शठो नैष्कृतिकोऽलसः ॥ विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥ XVIII. 28.

श्रयुक्तः Unsteady प्राकृतः vulgar स्तन्धः arrogant शरुः dishonest नैकृतिकः malicious खलसः indolent विषादी desponding दीर्धसूत्री procrastinating च and कर्ता (such) an agent नामसः Tâmasic उच्यते is called.

Unsteady, vulgar, arrogant, dishonest, malicious, indolent, desponding and procrastinating, such an agent is called Támasic.

वुद्धेर्भेदं घृतेश्चैव गुणतस्त्रिविधं शृगु ॥ प्रोच्यमानमशेषेग पृथक्तवेन धनंजय॥२६॥

XVIII. 29.

धनें जय O Dhananjaya बुद्धेः of intellect छूनेः of fortitude चु एव and also गुणतः according to the Gunas त्रिविधं triple पृथक्त्वेन severally अशेषेण exhaustively भोच्यमानं as I declare मेदं the distinction शृण hear (thou).

Hear thou the triple distinction of intellect and fortitude, according to the Gunas, as I declare them exhaustively and severally, O Dhananjaya. [Dhananjava: the conqueror of wealth—human and divine, earthly and celestial; an epithet of Arjuna.]

प्रवृत्ति च निवृत्ति च कार्याकार्ये भयाभये ॥ बंधं मोत्तं च या वेत्ति वुद्धिः सा पार्य सात्विकी ३० XVIII. 30.

पार्य O Partha प्रवृत्ति the path of work नियृत्ति the path of renunciation च and कार्याकार्ये right and wrong action भयाभये fear and fearlessness बंधं bondage मोर्स्स liberation च and या which देशि knows सा that साल्विकी Sûtvic बुद्धि: intellect.

That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, O Partha, is Sátvic.

Fear.....Liberation—the cause of fear and the cause of fearlessness; similarly, the cause of bondage and the cause of liberation.

यया धर्ममधर्मे च कार्य चाकार्यमेव च ॥ अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥ XVIII. 31.

पार्य O Partha यया by which धर्मे Dharma अधर्मे Adharma कार्य right action अकार्य wrong action च and अययावन् in a distorted way प्रजानाति apprehends सा that राजसी Rajasic बुद्धिः intellect.

That which has a distorted apprehension of Dharma and its opposite, and also of right action and its opposite, that intellect, O Fartha, is Rájasic.

अधर्म धर्ममिति या मन्यते तमसावृता ॥ सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ३२

XVIII. 32.

पार्थ O Pârtha या which अधंन Adharma धर्म Dharma इति as मन्यते regards सर्वार्थान् all things विषरीतान् perverted च and तमसा in darkness आवृता enveloped सा that बुद्धि: intellect तामसी Tâmasic.

That which enveloped in darkness regards
Adharma as Dharma and views all things
in a perverted light, that intellect, O Partha,
is Tâmasic.

धृत्या यया धारयते मनः प्रागोन्द्रियक्रियाः॥ योगेनाव्यभिचारिगया धृतिः सा पार्थ सात्विकी ३३ XVIII. 33.

पार्थ O Pârtha योगेन through Yoga अन्यभिचारिएया unswerving यया by which धृत्या (by) fortitude मन:- प्राणिन्द्रयिक्याः the functions of the mind, the Prána and the senses धारयने (one) regulates सा that धृतिः fortitude सात्विकी Sâtvic.

The fortitude by which the functions of the mind, the Prâna and the senses, O Pártha, are regulated, that fortitude, unswerving through Yoga, is Sâtvic.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ॥ प्रसंगेन् फलाकांची धृतिः सा पार्थ राजसी ॥३४॥ XVIII. 34.

पार्थ O Pârtha अर्जुन O Arjuna यया by which धृत्या (by) fortitude तु but धर्मकामार्थान् Dharma, desire and wealth धारयते (one) regulates प्रसंगन from attachment फलाकांची desirous of the fruit of action सा that धृति: fortitude राजसी Râjasic.

But the fortitude by which one regulates (one's mind) to Dharma, desire and wealth,

desirous of the fruit of each from attachment, that furtitude, O Partha, is Rájasic.

यवा स्वप्नं सयं शोकं विषादं सदमेव च ॥ न विमुश्चति दुर्मधा धृतिः सा पार्य तामसी ॥३५॥ XVIII. 35.

पार्च () Partha हुर्मेशा: a stupid man यया by which क्रिंग रहे रहे नये fear शोकं grief विषादं despondency मडम overweening conceit एवं च and also न not विमुद्धित gives up सह that धृति: fortitude तानसी विमेशाइंट.

That by which a stupid man does not give up sleep, fear, grief, despondency and also creweening conceit, that fortitude, O Pârtha, is Tâmasic.

Des not give up sleep &c.,—is inordinately addicted to sleep &c., regarding these to be enly proper.

सुखं न्विदानीं त्रिविधं शृशु मे भरतर्षभ ॥ अभ्यासाद्रमते यत्र दुःखांतं च निगच्छति ॥३६॥ XVIII. 36.

भरतर्थम O bull of the Bháratas इदानीम् now निर्दिश्व threefold सुखं happiness तु and मे from Me शृगु tear यत्र in which अभ्यासान् by habit रमते learns to enjoy दुःखांनं the end of pain च and निगच्छिति (he) attains to.

And now hear from Me, O bull of the Bharatas, of the threefold happiness. That happiness which one learns to enjoy by habit, and by which one comes to the end of pain;

यत्तदग्रे विषमिव परिगामेऽमृतोपमम् ॥ तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥ XVIII. 37.

यत् Which तत् that अभे at first विषं poison इव like परिणामे at the end अमृतोषमम् like nectar आत्मबुद्धि-प्रसादजं born of the purity of intellect due to Self-realisation तत् that सुखं happiness सान्विकं Sâtvic प्रोक्तं is declared (to be).

That which is like poison at first, but like nectar at the end; that happiness is declared to be Sâtvic, born of the translucence of intellect due to Self-realisation.

विषयेन्द्रियसंयोगाद्यत्तद्येऽसृतोपमम् ॥ परिशामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥ XVIII. 38.

विषयेन्द्रियसंयोगात् From the contact of object with sense यत् which तत् that अये at first अमृतापमम् like nectar परिणामे at the end विषं poison इव like तत् that सुखं happiness राजसं Rajasic स्मृतम् is declared (to be).

That which arises from the contact of object with sense, at first like nectar, but at the end like poison; that happiness is declared to be Rájasic.

[At the end like poison—hecause it leads to the deterioration in strength, vigour, colour, wisdom, intellect, wealth and energy.]

यद्त्रे चानुबंधे च सुखं मोहनमात्मनः॥ निद्रालस्यप्रमादोत्यं तत्तामसमुदाहृतम्॥३६॥

XVIII. 39.

निदालस्यप्रमादोत्यं Arising from निद्रा sleep आलस्य in tolence and प्रमादः miscomprehension यत् what मखं happiness अये in the beginning अनुवंधे in the sequel च and आत्मनः of self मोहनं delusion तत that नामसं Tamasic उदाहतं is declared (to be).

That happiness which begins and results in self-delusion arising from sleep, indolence and miscomprehension, that is declared to be Tamasic.

न तदम्ति पृथिव्यां वा दिवि देवेषु वा पुनः॥ सत्वं प्रकृतिजैर्मुक्तं यदेभिः स्याब्रिभिर्गुगौः॥४०॥ XVIII. 40.

प्रायन्यां On earth दिनि in heaven ना or देनेषु among the Devas पुनः again तत् that सत्वं entity न no अभिन there is यत् which एभिः (by) these प्रकृतिजैः born of Frakriti जिभिः (by) three गुणैः (by) Gunas मुक्तं devend of स्थात् is.

There is no entity on earth, or again in heaven among the Devas, that is devoid of these three Gunas, born of Prakriti.

ब्राह्मसाच्चित्रयविशां सूद्रासां च परंतप॥ कर्माणि प्रविभक्तानि र्खमावप्रभवेगुगौः॥४१॥ " XVIII

परंतप O scorcher of foes ब्राह्मणचीत्रयविशां of Bratimanas, Kshatriyas and Vaishyas श्रद्धाणां of Shudras च as also कर्माणि duties स्वभावप्रभवैः born of their) own nature un: according to the Gunas प्रविभक्तानि are distributed.

Of Bráhmanas and Kshatriyas and Vaishyas, as also & Sandras, O scorcher of foes, the

duties are distributed according to the Gunas born of their own nature.

[According to the Karma or habits and tendencies formed by desire, action and association in the past life manifesting themselves in the present as effects. Or, nature (Svabhāva) may here mean the Mâyâ made up of three Gunas, the Prakriti of the Lord.]

शमो दमस्तपः शौचं त्वांतिराज्ञं वमेव च॥ शानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥४२॥

XVIII. 42.

शमः Control of mind दमः control of the senses तपः austerity शोचं purity तांतिः forbearance त्रार्जवं uprightness ज्ञानं knowledge विज्ञानं realisation स्नास्तिक्यं belief in a hereafter एव also च and स्वभावजं born of the nature ब्रह्मकर्म (are) the duties of Brâhmanas.

Control of mind and senses, austerity, purity, forbearance, and also uprightness, knowledge, realisation, belief in a hereafter,—these are the duties of Bráhmanas, born of (their own) nature.

शौर्य तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ॥ दानमीश्वरभावश्च त्तात्रं कर्म खभावजम् ॥४३॥

XVIII. 43.

शौर्य Prowess तेज: boldness धृतिः fortitude दाक्ष्यं dexterity युद्धे in battle च and ग्राप also ग्रपलायनं not flying दानं generosity ईश्वरभावः sovereignty च and स्वभावजं born of the nature द्वात्रं of Kshatriyas कर्म the duties.

Prowess, boldness, fortitude, dexterity, and also not flying from battle, generosity and

sovereignty are the duties of Kshatriyas, born ci their own) nature.

कृषिगोरत्तवाणिज्यं वैश्यक्रमं स्वभावजम् ॥ परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥ XVIII. 44.

कृषिगोरस्त्वाणिज्यं Agriculture, cattle-rearing and trade स्वभावजं born of the nature वेश्यकर्म the duties ci Vaishyas ज्राद्वस्य of a Shudra आपि also परिचर्यात्मकं cf the nature of service कर्न action स्वभावजं born of the nature.

Agriculture, cattle-rearing and trade are the duties of Vaishyas, born of (their own) nature; action of the nature of service is also the duty of the Shudra, born of (his own) nature.

स्वे स्वे कर्मणयभिरतः संसिद्धिं लभते नरः॥ स्वकर्मनिरतः सिद्धिं यथा विदित तच्छृणु ॥४५॥ XVIII. 45.

स्वे स्व Each his own कर्माण to duty ग्राभारतः devoted नरः man संसिद्धि the highest perfection लभते attains स्वकर्मनिरनः engaged in his own duty यथा how सिद्धि perfection विद्ति attains तन् that शृशु hear.

Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that hear.

Oren—according to his nature.

The Apastamba Dharma-Shástra says: "Men of several castes and orders, each devoted to his respective duties, reap the fruits of their actions after death, and then by the residual Karma attain to births in superior countries, castes and families;

possessed of comparatively superior Dharma, span of life, learning, conduct, wealth, happiness and intelligence."

यतः प्रवृत्तिर्भूतानां येन सर्विभिदं ततम् ॥ स्वकर्मगा तमभ्यच्यं सिद्धिं विदिति मानवः ॥४६॥ XVIII. 46.

यतः From Whom भूतानां of all beings प्रशृतिः (is) the evolution यन by Whom इदं this सर्वे all ततम् is pervaded मानवः man स्वकर्मणाः with his own duty तम् Him अभ्यन्धं worshipping सिद्धि perfection विदेति attains.

From Whom is the evolution of all beings, by Whom all this is pervaded, worshipping Him with his own duty, a man attains perfection.

[The highest worship to the Lord consists in the closest approach to Him. The veil of Máyá comprising Karma or habits, tendencies and action prevents a man from nearing the Lord, i. e., realising his own Self. By working out one's Karma alone, according to the law of one's being, can this veil be rent and the end accomplished.]

श्रेयान् स्वधर्मी विगुगाः परधर्मात्स्वनुष्ठितात् ॥ स्वभावनियतं कर्म कुर्वन्नाप्नीति किल्बिषम् ॥४७॥ XVIII. 47.

विग्रणः (Though) imperfect स्वधर्मः one's own Dharma स्वनुष्टितात् well-performed परधर्मात् than the Dharma of another श्रेयान् better (is) स्वभावनियतं ordained by his own nature कर्म the duty कुर्वन् doing किल्विषं evil न no ग्रामोति (he) incurs.

Better is one's own Dharma, (though) imperfect, than the Dharma of another

well-performed. He who does the duty ordained by his own nature incurs no evil.

[As a poisonous substance does not injure the worm born in that substance, so he who does his Svadharma incurs no evil.]

सहजं कर्म कौन्तेय सदोषमि न त्यजेत्॥ सर्वारंभा हि दोषेगा धूमेनाग्निरिवावृताः॥४८॥

XVIII. 48.

कौन्तेय O son of Kunti सदोषं attended with evil ऋषि though सहजं with which he is born कर्म the duty न not त्यजेत् one should relinquish हि for सर्वारंभाः all undertakings धूमेन by smoke आग्निः fire इव as दोषेण by evil आवृताः are enveloped.

One should not relinquish, O son of Kunti, the duty to which he is born, though it is attended with evil, for all undertakings are enveloped by evil, as fire by smoke.

[Duty etc.,—this need not mean caste duty.

All undertakings: one's own as well as others' duties.

The greatest evil is bondage and this endures so long as one lives in the realm of the Gunas, except in the case of a freed soul. All action is comprised in one or the other of the Gunas. All action therefore involves the evil of bondage.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः॥ नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४६॥

XVIII. 40.

सर्वत्र Everywhere अर्धक्तद्वाद्धः whose intellect is unattached जितात्मा who has subdued his heart विगतस्पृहः whose desires have fled संन्यासेन by renunciation प्रनां the supreme नैष्कर्म्यसिद्धि the perfection

consisting in freedom from action श्रियच्छित (he) attains to.

He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains to the supreme perfection, consisting of freedom from action by renunciation.

[He attains.....renunciation.—This may also be interpreted to mean:—he attains the supreme state in which he remains as the actionless Self, by his renunciation of all actions, for which he is prepared by his right knowledge.]

सिद्धि प्राप्तो यथा ब्रह्म तथाप्तोति निबोध मे ॥ समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

XVIII. 50.

कौन्तेय O son of Kunti सिद्धि perfection तथा so that प्राप्तः reaching यथा how ब्रह्म to Brahman प्रामीति he attains समसिन in brief ने from Me निन्धि learn ज्ञानस्य of knowledge या which परा supreme निष्ठा consummation:

Learn from Me in brief, O son of Kunti, how reaching such perfection, he attains to Brahman, that supreme consummation of knowledge.

बुद्धा विशुद्धया युक्तो धृत्यात्मानं नियम्य च ॥ शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ५१

XVIII. 51.

विशुद्ध्या Pure बुद्ध्या with an intellect युक्तः endued धृत्या with fortitude ग्रात्मानं the body and the senses नियम्य subduing च and शब्दादीन् sound and such other विषयान् sense-objects त्यकत्वा

relinquishing रागदेषों attraction and hatred च and च्युदस्य abandoning;

Endued with a pure intellect; subduing the body and the senses with fortitude; relinquishing sound and such other senseobjects; abandoning attraction and hatred;

[Pure: free from doubt and misconception, being merged in Brahman through the elimination of all alien attributes ascribed to Him.

Relinquishing sound &c.,—abandoning all super-fluous luxuries, all objects except those only which are necessary for the bare maintenance of the body, and laying aside attraction and hatred even for those objects.

विविक्तसेवी लध्वाशी यतवाक्कायमानसः॥ ध्यानयोगपरो नित्यं वैराग्यं समुपाश्चितः॥५२॥

XVIII. 52.

विविक्तसेवी Resorting to a sequestered spot लध्वाशी eating but little यतवाकायमानसेः body, speech and mind controlled निसं ever ध्यानयोगपरः engaged in meditation and concentration वैराग्यं dispassion समुपाश्रितः possessed with;

Resorting to a sequestered spot; eating but little; body, speech and mind controlled; ever engaged in meditation and concentration; possessed with dispassion;

[Eating but little—as conducive to the serenity of thought by keeping off langour, sleepiness and the like.

Meditation—upon the nature of the Self.

Concentration—one-pointedness of thought, on one feature of the Self.

Dispassion—for the seen and the unseen.]

अहंकारं बलं दर्पे कामं कोधं परिश्रहम् ॥ विमुच्य निर्ममः शांतो ब्रह्मभूयाय कल्पते ॥५३॥ XVIII. 53.

अहंकारं Egoism बलं power दर्प pride काम lust कोधं wrath परियहं property विमुच्य forsaking निर्ममः freed from the notion of "mine" शान्तः tranquil ब्रह्मभूयाये for becoming Brahman कल्पते (he) is fit.

Forsaking egoism, power, pride, lust, wrath, property; freed from the notion of "mine," and tranquil, he is fit for becoming Brahman.

[Power—that power which is combined with passion and desire.

Property: Though a man who is free from all passions of the mind and the senses, may own so much of external belongings as is necessary for bodily sustenance and for the observance of his religious duties (Dharma), yet this the aspirant abandons, even if this comes of itself, because he does not regard the bodily life as his; thus he becomes a Paramahamsa Paribrâjaka, a Sannyasin of the highest order.]

ब्रह्मभूतः प्रसन्नातमा न शोचिति न कांत्ति॥ समः सर्वेषु भूतेषु मद्भक्तिं लभते परामः॥५४॥ XVIII. 54.

ब्रह्मभूतः Brahman-become प्रसन्नात्मा tranquil-minded न neither शोचिति (he) grieves न nor कांचिति desires सर्वेषु to all भूतेषु (to) beings समः the same परां supreme महाक्ति devotion unto Me लभते (he) attains to.

Brahman-become, tranquil-minded, he neither grieves nor desires; the same to all beings; he attains to supreme devotion unto Me.

Brahman-become: not that he is yet freed and tecome the Absolute, but is firmly grounded in the knowledge that he is Brahman. His attainment of freedom is described in the next verse.

Supreme devotion: the devotion stated in VII-17.]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः॥ ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥५५॥

XVIII. 55.

यावान् What यः who च and ग्रांसा I am मां Me भक्या by devotion तस्वतः in reality ग्राभिजानाति (he) knows ततः then मां Me तस्वतः in reality ज्ञात्वा having known तदनंतरं forthwith माम into Me विशते (he) enters.

By devotion he knows Me in reality, what and who I am; then having known Me in reality, he forthwith enters into Me.

सर्वकर्माग्यपि सदा कुर्वागो मद्यपाश्रयः॥ मत्त्रसादादवाग्नोति शाश्वतं पदमव्ययम्॥५६॥ XVIII. 56.

सदा Always सर्वकर्माणि all actions कुर्वाणः doing अपि even मद्व्यपाश्रयः taking refuge in Me मत्प्रसादात् by My grace शाश्वतं the eternal अव्ययं immutable पदं state अवामोति (he) attains to.

Even doing all actions always, taking refuge in Me,—by My grace he attains to the Eternal Immutable State.

चेतसा सर्वकर्माशि मिथ संन्यस्य मत्परः॥ बुद्धियोगमुपाश्रित्य मैचित्तः सततं भव॥५७॥ XVIII. 57.

चेतसा mentally सर्वकर्माणि all deeds मिय in Me संन्यस्य resigning मरपर: having Me as the highest goal बुद्धियोगं Buddhi Yoga उपाश्रिय resorting to सततं ever मचित्तः with the mind fixed on Me अब be.

Resigning mentally all deeds in Me, having Me as the highest goal, resorting to Buddhi Yoga do thou ever fix thy mind on Me.

भिचित्तः सर्वदुर्गाणि मत्त्रसादात्तरिष्यसि॥ अय चेत्वमहंकारात्र श्लोष्यसि विनंध्यसि॥५८॥

XVIII. 58.

त्वं Thou मिचित्तः fixing thy mind on Me मत्प्रसादात् by My grace सर्वदुर्गाणि all obstacles तिर्ध्यसि (thou) shalt overcome ग्रथ but चेत् if ग्रहंकारात् from selfconceit न not श्रोध्यसि (thou) wilt hear विनंद्यसि (thou) shalt perish.

Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles; but if from self-conceit thou wilt not hear Me, thou shalt perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे॥ मिष्येष व्यवसायस्ते प्रकृतिस्वां नियोक्ष्यति॥५६॥

XVIII. ,59.

अहंकार् Self-conceit आश्रिय abiding in न not योत्स्य (1) will fight यत् if इति thus मन्यसे (thou) thinkest ते thy एष this व्यवसायः resolve मिध्या (is) vain प्रकृतिः (thy) Prakriti त्वां thee नियोक्ष्यति will constrain.

If, filled with self-conceit, thou thinkest, "I will not fight," vain is this thy resolve; thy Prakriti will constrain thee.

[Thy Prakriti: Thy nature as a Kshatriya.]

स्वभावजेन कोन्तेय निवदः स्वेन कर्मगा।। कर्तु नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥ XVIII. 60.

कौन्तेय O son of Kunti मोहात from delusion यत् what कर्तु to do न not इच्छिस thou desirest स्वभावजेन lern of thy) own nature स्वेन by (thy) own कर्मणा (by Karma निचद्धः fettered ग्रवशः helpless, in spite cf thyself तत् that ग्रापि even करियास (thou) shalt have to do.

Fettered, O son of Kunti, by thy own Karma, born of thy own nature, what thou, from delusion, desirest not to do, thou shalt have to do in spite of thyself.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति॥ भ्रामयन्सर्वभूतानि यंत्रारूढानि मायया॥६१॥ XVIII. ६०:

म्रर्जुन O Arjuna ईश्वर: the Lord मायया by Máyá यन्त्रारूढानि mounted on a machine सर्वभूतानि all

beings भागयन causing to revolve सर्वभूतानां of all beings हेंहशे in the hearts तिष्टति dwells.

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Maya, to revolve, (as if) mounted on a machine.

See commentary to IX, 10.

I ure-hearted one.']

तमेव शरणं गच्छ सर्वभावेन भारत॥ तत्त्रसादात्परां शांतिं स्थानं प्राप्सिसि शाश्वतं॥ ९२॥

XVIII. 62.

भारत O Bhârata सर्वभावेन with all thy heart तम् in Him एव even शर्एा गच्छ take refuge तत्प्रसादान् by His grace परां supreme शांति peace शाश्वतं eternal स्थानं the abode प्राप्स्यांस shalt (thou) attain.

Take refuge in Him with all thy heart, O Bhárata; by His grace shalt thou attain supreme peace (and) the eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया॥ विख्रयैतदशेषेगा यथेच्छिसि तथा कुरु॥६३॥

XVIII. 63.

इति Thus ग्रह्मात् than all profundities ग्रह्मातरं more profound ज्ञानं wisdom ते to thee मया by Me आख्यातं के as been declared अशेषेण fully एतत् it विमृश्य reflecting over यथा as इच्छिसि thou likest तथा so क्षुरू act.

Thus has wisdom more profound than all profundities, been declared to thee by Me; reflecting over it fully, act as thou likest.

[//: the Shastra, the teaching as declared above.]

सर्वगुह्यतमं भूयः शृगु मे पर्मं वचः॥ इष्टोंऽसि, मे दढमिति ततो वक्ष्यामि ते हितम्॥६४॥

XVIII. 64.

मे My सर्वग्रह्मतमं the profoundest of all परमं supreme वचः word भूषः again शृगु hear thou मे of Me दृढं dearly इष्टः beloved श्रास thou art ततः therefore ते to thee दितं what is good वश्यामि will I speak.

Hear thou again My supreme word, the profoundest of all; because thou art dearly

beloved of Me, therefore will I speak what is good to thee.

Again: though more than once declared.]

मन्मना भव मद्धको मद्याजी मां नमस्कुरु॥ मामवेष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

XVIII. 65.

नन्तना With mind occupied with Me महक्ताः devoted to Me मदाजी sacrificing to Me अब be thou मां to Me नमस्कुर bow down मामेव Myself एड्यांस thou shalt reach अहं I ते unto thee सत्यं truly अतिज्ञाने I promise में to Me प्रियः dear असि thou art.

Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me.

Thou shalf reach Myself: Thus acting,—i. e., looking upon the Lord alone as thy aim, means and end—thou shalt attain the Highest.

Truels do I promise unto thee.—Have implicit faith in the declarations of Me, the Lord, as I pledge thee My troth.

सर्वधर्मान्परित्यज्य मामेकं शरगां वज ।। अहं त्वा सर्वपापेश्यों मोत्तियिष्यामि मा शुचः ६६ XVIII. 66.

सर्वधर्मान् All Dharmas परित्यच्य relimquishing एकं alone माम् in Me शरणं refuge त्रज take ऋहं I त्वा thee सर्वपापेभ्यः from all sins मोत्त्विष्यामि will liberate मा (do) not शर्च grieve.

Relinquishing all Dharmas, take refuge in Me alone; I will liberate thee from all sins; grieve not.

[All Dharmas—including Adharma also: all actions, righteous or unrighteous, since absolute freedom from the bondage of all action is intended to be taught here.

Take refuge in Me alone—knowing that there is naught else except Me, the Self of all, dwelling the same in all.

Liberate thee—by manifesting Myself as thy own Self.

All sins: all bonds of Dharma and Adharma.

Sankara in his commentary here very strongly combats the opinion of those who hold that highest spiritual realisation (Jnana) and work (Karma) may go together in the same person. No work, save such as is done absolutely without attachment, self-interest or passion, solely for the benefit of mankind, can be performed by him who has realised the true nature of the Soul, viz., Its freedom from all worldly conditions and limitations, and Its self-dependent light and bliss. So the conclusion is, that neither the conjunction of Jnana with Karma, nor Karma alone conduces to the absolute cessation of Samsâra, but it is only the Right Knowledge of the Self which does so.]

इदं ते नातपस्काय नाभक्ताय कदाचन॥ न चाशुश्रूयवे वाच्यं न च मां योऽभ्यसूयति॥६७॥

XVIII., 67.

ग्रतपह्काय To one who is devoid of austerities ते by thee इदं this न कदाचन never वाच्यं to be spoken न nor ग्रभक्ताय to one without devotion न च nor ग्रशुश्रुवि to one who does not render service य: who माम् at Me ग्रभ्यस्यित cavils न च nor.

This is never to be spoken by thee to one who is devoid of austerities, nor to one who does not render service, nor to one who cavils at Me.

This-Shastra which has been taught to you.

. Nervice—to the Guru; স্মহ্যসূত্ৰ also means,—to

य इदं परमं सुद्धं मद्भक्तेष्टिभिधास्यति ॥ भक्तिं मिय परां कृत्वा मामेवेष्यत्यसंशयः ॥६८॥

XVIII. 68.

यः Who परमं deeply गुह्यं profound philosophy । इटं कां नद्रक्तिमु to My devotees अभिधास्यति will हिन्द मिन्न to Me परां supreme भिक्त devotion कृत्वा है कि असंशयः doubtless मां एवं to Me ऐंड्यांत shall

He who with supreme devotion to Me will teach this deeply profound philosophy to My devotees, shall doubtless come to Me.

12 Le Lord, the Supreme Teacher.

It wittess: or, freed from doubts.]

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियक्कत्तमः॥ स्विता न च मे तस्मादन्यः प्रियतरो भुवि॥६६॥

XVIII. 69.

नतृष्येषु Among men तस्मान् than he कश्चित् any न ा Me नियकृत्तमः one who does dearer service च अा ं न not तस्मान् than he अन्यः another में to Me नियकः dearer च and भृति on earth न not भिता sum be.

Nor among men is there any who does dearer service to Me, nor shall there be an other on earth dearer to Me, than he.

He: who hands down the Shastra to a fit person.]

अध्येष्यते च य इमं धर्म्य संवादमावयोः॥ ज्ञानयज्ञन तेनाहमिष्टः स्यामिति मे मितः॥७०॥

XVIII. 70.

यः Who च and ग्रावयोः of ours इमं this ध्रम्यं sacred संवादं dialogue ग्रध्येष्यते shall study तेन by him ग्रहं I सानयहोन by the Vajna of Knowledge इष्टः worshipped स्थाम् (I) shall have been इति such में My मितः conviction.

And he who shall study this sacred dialogue of ours, by him shall I have been worshipped by the Yajna of knowledge; such is my conviction.

[Yajna of knowledge: A Yajna can be performed in four ways, such as (1) Vidhi or ritual, (2) Japa. (3) Upâmsu, or a prayer uttered in a low voice, or (4) mānasa, or a prayer offered with the mind. Ināna-vajna or the Yajna of knowledge comes under the shead of mānasa, and is therefore the highest.

The study of the Gitâ will produce an effect equal to that of the Yajna of knowledge.]

श्रद्धावाननसूयश्च शृंगाुयादिप यो नरः॥ सोऽपि मुक्तः शुभां छोकान्त्रापुयात्पुगयकर्मगां ७१

XVIII. 71.

श्रद्धावान् Full of Shraddhâ अनस्यः free from malice च and यः who नरः man शृगुयान् shall hear अपि even सः he अपि too मुक्तः liberated पुग्यकर्नणां of those of righteous deeds शुभान् happy लोकान् to the worlds शामयान् shall attain.

And even that man who hears this, full of Shraddhâ and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds.

[Even that man: much more so he who under-stands the doctrine.]

कचिदेतच्छुतं पार्थ त्वयैकाष्रेगा चेतसा॥ कचिद्वानसंमोहः प्रनष्टस्ते धनंजय॥७२॥

XVIII 72.

दार्च O Pártha न्वया by thee एकांग्रेश with attentive चेनला with mind एतत् this कि चित्र whether श्रुतं has been heard धनंजय O Dhananjaya ते thy ग्रज्ञानसंमाहः the delusion of ignorance कि चित्र whether प्रनष्टः has been destroyed.

Has this been heard by thee, O Pártha with an attentive mind? Has the delusion of thy ignorance been destroyed, O Dhananjaya?

अर्जुन उवाच॥

नष्टा मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत॥ क्रितांऽस्मि गतसंदेहः करिष्ये वचनं तव॥७३॥ XVIII. 73.

म्रर्जुनः Arjuna उवाच said: 🧸

अध्युन O Achyuta मोहः the delusion नष्टः is destreped मया by me न्वत्प्रसादात् through Thy grace म्हानः memory लड्या has been gained स्थितः firm अस्म I am गनसंदेहः (my) doubts are gone तव Thy वचनं word करिच्ये I will do.

Arjuna said:

Destroyed is my delusion, and I have gained my memory through Thy grace, O Achyuta. I am firm; my doubts are gone. I will do Thy word.

Memory—of the true nature of the Self.

Firm-in Thy command.

The purpose of the knowledge of Shástras is the destruction of doubts and delusions, and the recognition of the true nature of the Self. Here, the answer of Arjuna conclusively shows, that that purpose has been fulfilled in him.

The teaching of the Shastra is over here. The rest is only to connect it with the main narrative.

संजय उवाच॥

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः॥ संवादिसममश्रोषमञ्जूतं रोमहर्षगाम्॥७४॥

XVIII. 74.

संजयः Sanjaya उवाच said:

ग्रहं I इति thus वासुदेवस्य of Vâsudeva महात्मनः of high-souled पार्यस्य (of) Pârtha च and इमं this रोमहर्पणं which causes the hair to stand on end ग्रह्तं wonderful संवादं dialogue ग्रश्रोपं (I) have heard.

Sanjaya said:

Thus have I heard this wonderful dialogue between Vâsudeva and the high-souled Pârtha, causing my hair to stand on end.

व्यासप्रसादाच्छुतवानेतद्गुह्ममहं परम् ॥ योगं योगेश्वरात्कृष्णात्सात्तात्कथयतः स्वयम् ७५ XVIII. 75.

श्रहं I ज्यासप्रसादात् through the grace of Vyâsa इमं this परं supreme ग्रह्मं most profound योगं Yoga क्रययतः speaking स्वयं Himself योगेश्वरात् from the Lord of Yoga क्रुड्णात् from Krishna श्रुतवान् I have heard.

Through the grace of Vyâsa have I heard this supreme and most profound Yoga, direct from Krishna, the Lord of Yoga, Himself declaring it.

[Through..... Vyása: by obtaining from him the divya-chakshu or divine vision.]

राजन्संस्मृत्य संस्मृत्य संवादिमिममञ्जतम्॥ केशवार्जनयोः पुरायं हृष्यामि च मुहुर्मुहुः ॥७६॥

XVIII. 76.

राजन् O King केशवार्जुर्नथीः between Keshava and Arjuna इमे this पुरायं holy ग्राह्तं wonderful संवादं dialogue संस्मृत्य संस्मृत्य as I remember and remember मुद्धः मुद्धः again and again हृष्यामि I rejoice. १

O King, as I remember and remember this wonderful and holy dialogue between Keshava and Arjuna, I rejoice again and again.

King: Dhritaráshtra.]

तच संस्मृत्य संस्मृत्य रूपमत्यद्भतं हरेः॥ विस्मयों में महान् राजन् हुष्यामि च पुनः पुनः ७७

XVIII. 77.

राजन् O King हरे: of Hari तन् that अद्भुतं wonderful रूपं Form संस्मृत्य संस्मृत्य as I remember and remember च and ने my महान् great विस्तयः wonder च and ऋहं I पुनः पुनः again and again ह्रामि (I) refoice.

And as I remember and remember the most wonderful Form of Hari, great is my wonder, O King; and I rejoice again and again.

[Form: Vishvarupa, the Universal Form.]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः॥ तत्र श्रीर्विजयो भूतिश्चेवा नीतिर्मतिर्मम ॥७८॥

XVIII. 78.

यत्र Wherever योगेश्वरः the Lord of Yoga कृष्णः Krishna यत्र wherever धनुर्धरः the wielder of the bow पार्थः Partha तत्र there श्रीः prosperity विजयः victory भूतिः expansion ध्रुवा sound नीतिः polity इति such मे my मितः conviction.

Wherever is Krishna, the Lord of Yoga, wherever is Partha, the wielder of the bow, there are prosperity, victory, expansion, and sound polity: such is my conviction.

[The bow—called the Gándiva.]

इति श्रीमद्भगवद्गीतासूषिनषतसुब्रह्मविद्यायां योग-शास्त्रे श्रीकृष्णार्जनसंवादे संन्यासयोगो-नामाष्टादशोऽध्यायः।

Thus in the Srimad-Bhagavad-Gita, the

Essence of the Upanishads, the Science
of the Brahman, the Scripture of

Yoga, the Dialogue between Sri

Krishna and Arjuna, ends the

Eighteenth Chapter

designated:

THE WAY OF LIBERATION IN RENUNCIATION.

Here the Bhagavad-Gita ends. ॐ शांतिः शांतिः शांतिः॥ Peace! Peace! Peace be to all!



शस्य श्रीगीतामाहात्म्यम् ॥ THE GREATNESS OF THE GITA श्रीगरोशाय नमः ॥ श्रीराधारमणाय नमः ॥

Salutation to Sri Ganesha! Salutation to Sri Râdháramana!

[Ganeska is the God of wisdom and remover of obstacles; hence He is invoked and worshipped at the commencement of every important undertaking. Rádháramana—the Lover of Rádhá,—Sri Krishna.]

धरोवाच ॥ भगवन्परमेशान भक्तिरव्यभिचारिगा॥ भारव्धं भुज्यमानस्य कथं भवति हे प्रभो॥१॥

Dhará (the Earth) said:

.(1). O Blessed Lord, O Supreme Ruler, how may one, who is held back by his Prárabdha Karma, obtain unswerving devotion?

[Prārabdha Karma—Karma has been divided into three principal kinds, having regard to the time in which its fruit is to be reaped: Agâmi, Sanchita, and Prārabdha. Agāmi is that whose fruit will be reaped in the next incarnation. Sanchita consists of those seeds, as it were, which will bear fruit in the remote future. Prārabdha is that Karma which we have already begun to reap. This is the only Karma from which there is no escape. The first two can be destroyed by perfect knowledge. They then become "like fried seeds." But Prārabdha Karma must be reaped to the end.]

विष्णुरुवाच॥

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा॥ स मुक्तः स सुखी लोके कर्मगा नोपलिप्यते॥२॥

The Lord Vishnu said:

reactice of the Gita, even though he be re-trained by Prárabdha Karma, yet is he run Mukta, now hapfy, in this very world. He is not tainted by (new) Karma.

महापापादिपापानि गीताध्यानं करोति चेत्॥ कचित्स्पर्शे न कुर्वेति निलनीदलमंबुवत्॥३॥

3. No evil, however great, can affect him who meditate on the Gita. He is like the letus-leaf untouched by the water.

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते॥ तत्र सर्वाणि तीर्थानि प्रयागादोनि तत्र वै॥४॥ सर्वे देवाश्च ऋपयो योगिनः पन्नगाश्च ये॥ गोपाल गोपिका वापि नारदोद्धवपार्धदैः॥४॥

Gita, where its study is proceeded with, there are present all the holy places, there, verily, are Prayaga and the rest. There also are all the Devas, Rishis, Yogins, and Pannagas, so also the Gopâlas and Gopikâs, with Nárada, i dichava and their whole train of comrades.

महायो जायते शीव्रं यत्र गीता प्रवर्तते ॥ यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ॥ तत्राहं निश्चितं पृथ्वि निवसामि सदैविहि ॥६॥

Where the Gita is read, forthwith comes help. Where the Gita is discussed, recited, taught, or heard, there, O Earth, beyond a floubt, do I Myself unfailingly reside.

गीताश्रयेऽहं तिष्टामि गीता मे चोत्तमं गृहम्॥ गीताज्ञानमुपाश्रित्य त्रीन्लोकान्पालयाम्यहम्॥॥॥

(7). In the refuge of the Gita I abide; the Gita is My chief abode. Standing on the wisdom of the Gita, I maintain the three worlds.

गीता मे परमा विद्या ब्रह्यस्पा न संशयः॥ अर्थमात्रात्त्ररा नित्या स्वानिर्वाच्यपदात्मिका॥८॥ चिदानंदेन कृष्णेन प्रोक्ता ख्रमुखतोऽर्ज्जनम्॥ वेदत्रयी परानंदा तत्त्वार्थज्ञानसंयुता ॥६॥

(8 & 9). The Gita is Supreme Knowledge of Me, hence it is undoubtedly inseparable from Brahman,—this Knowledge absolute, imperishable, eternal, supremely blissful, of the essence of My inexpressible State,—the Knowledge comprising the whole of the three Vedas, and consisting of the realisation of the true nature of the Self,—declared by the All-knowing and Blessed Krishna, out of His own mouth, to Arjuna.

[Ardhamalra—lit., the half-syllable, and refers to the dot on the symbolistically, it stands for the Turiva state, hence, the Absolute.]

योऽप्रादराजपो नित्यं नरो निश्चलमानसः॥ ज्ञानिसिद्धं स लभते तता याति परं पदम्॥१०॥

(10). That man who with steady mind recites the eighteen chapters daily, attains the perfection of knowledge and thus reaches the highest plane.

पाठे समग्रैंऽसंपूर्णी ततोऽधी पाठमाचरेत्॥ तदा गोदानजं पुर्णयं लभते नात्र संशयः॥११॥

(11). If unable to recite the whole, then half of it may be read; and he who does this acquires merit, equal to that of the gift of a cow. There is no doubt of this.

त्रिभागं पठमानस्तु गंगास्नान्फलं लभेत्।।

पडंरां जपमानस्तु सोमयागफलं लभेत् ॥१२॥

may sain the same merit as by bathing in the Ganges. By the repetition of a sixth part, he may obtain the fruit of the Soma-sacrifice.

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः॥ रहलाकमवाप्नोति गगो भूत्वा वसेचिरम्॥१३॥

13. He who reads, full of devotion, even one chapter daily, attains to the Rudraloka, and lives there for a long time, having become one of those who wait on Shiva.

Besome &c.—lit., attained to Ganahood.]

अध्यायं ऋोकपादं वा नित्यं यः पठते नरः॥ स याति नरतां यावन्मन्वंतरं वसुंधरे॥१४॥

of a chapter, or of a Sloka, O Earth, attains to Manhood so long as the cycle lasts.

Attains to Manhood: is born every time in a

man-body.]

गीतायाः श्लोकदशकं सप्त पंच चतुष्टयम्॥ द्रो त्रीनेकं तदर्धे वा श्लोकानां यः पठेन्नरः॥१५॥ चंद्रलोकमवाभोति वर्षागामयुतं भ्रवम्॥ गीतापाठसमायुक्तो स्तो मानुषतां व्रजेत्॥१६॥

five, four, three or two Slokas, or even one or half of a Sloka of the Gita, certainly lives in Chandraloka for ten thousand years. Intent on the reading of the Gita, he who leaves the body, obtains the world of Man, after death.

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम्॥ गीतेत्युचारसंयुक्तो म्रियमाणो गति लभेत्॥१७॥

(17). Again practising the Gita, he attains

Supreme Mukti. The dying man uttering the word "Gita" will find the way (to salvation).

गीतार्थश्रवणासको महापापयुतोऽपि वा॥ वैकुग्ठं समवाप्नोति विष्णुना सह मोदते॥१८॥

(18). One who loves to hear the meaning of the Gita, even though he have been full of evil deeds, attains to heaven, and lives in beatitude with Vishnu.

गीतार्थ ध्यायते नित्यं कृत्वा कर्माणि भूरिशः॥ जीवन्मुक्तः स विश्वयो देहांते परमं पदम्॥१६॥

(19). He who constantly meditates on the meaning of the Gita, even though he perform Karma incessantly,—he is to be regarded as a Jivannukta, and after the destruction of his body he attains to the highest plane of knowledge.

गीतामाश्रित्य वहवो भूभुजो जनकादयः॥ निर्धूतकल्मषा लोके गीता याताः परं पदम्॥२०॥

(20). By the help of this Gita, many kings like Janaka became free from their impurities and attained to the highest goal. It is so sung.

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत्॥ वृथा पाठे। भवेत्तस्य श्रम एव ह्युदाहृतः॥२१॥

(21). He who having finished the reading of the Gita, does not read its Mahatmyam as declared here, his reading is in vain, it is all labour wasted.

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः॥ स तत्फलमवाभोति दुर्लभां गतिमाप्नुयात्॥२२॥

(22). He who studies the Gita, accompanied with this discourse on its, Mâhâtmyam, he

stains the fruit stated herein, he reaches that goal which is difficult to be attained.

सूत उवाच॥

माहात्म्यमेतद्गीताया मधा श्रोक्तं सनातनम्॥ गीतांते च पठेद्यस्तु यदुक्तं तत्फलं लभेत्॥२३॥

greatness of the Gita, declared by me, after having finished the reading of the Gita itself, will obtain the fruit described herein.

These declarations will, no doubt, seem to be more flights of extravagant fancy, if they are in their literal sense. They may be explained willer it as mere Arthavada or a or Marification meant to stimulate a strong desire for the study of the Gita, which being performed in m day to day, may, by the force of the truth and grandeur of one or other of its teachings, strike an inner chord of the heart sometime, so much so as to change the whole nature of the man for good; (2) or, the "reading" and "recring" and so forth, of the whole or a part, may not perhaps be taken in their ordinary sense, as meaning lip-utterance and the like, but in view of the great results indicated, they may be reasona ly construed to mean the assimilation of the assence of the Gita teachings into the practical farly life of the individual. What wonder, then, that such a one, who is the embodiment of the Gua. would be a true Juanin, or a Jivanmukta, er that he would, in proportion to his success of heing so, attain the intermediate spheres of evolution and finally obtain Mukii.]

र्शत श्रीवाराहपुराणे श्रीगीतामाहातम्यं संपूर्णम् ॥

Thus ends in the Vâráha Purâna the discourse designated: THE GREATNESSOF THE GITA.

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Srimad-Bhagavad-Gita.

ERRATA.

MEDITATION

	For:	Read:
\$1. 1 & pphr.	प्रतिवोधितां	प्रतिबोधितां
" "	भगद्गीते	भगवहीते
,, ,, pphr. & tr.	Nárayana	Nâráyana
", "pphr.	ग्रष्टादशाध्वायिनीं	ग्रष्टादशाध्यायिनीं
2) 2) 22	ग्रम्वे, त्वाम	स्रम्बे, त्वाम्
,, 2.	पुर्गाः	पूर्णः
~ ,, ,, pphr.	-पद्मनेत्र	-पत्रनेत्र
2) 22 22	as a	as the petals of a
,,, 6, , & tr.	Ashvathâma	A shvathâmâ
•	गसंबोधनावोधितं हरि	कियासंबोधनाबोधितं
,, 8 & pphr.	मुकं	मूकं
», 9	बरुणेंद्र	वरुगोंद्र
,, ,, pphr.	वरुण, इन्द्र, रुट्र	वरुणः, इन्द्रः, रुद्रः
	INVOCATION	
•	For: •	Read:
27. 34	Ashvathâma	Ashvathámâ
~		

SRIMAD-BHAGAVAD-GITA

-Chapter I,

	For:	Read:
Sl. 1 pphr.	धृतराष्ट्र*	घृतराष्ट्रः
,, 2 ,,	संजय, व्युहं	संजयः, व्यूढं

Abbreviations used:—Sl. for Sloka; ll. for line: pphr. for paraphrase; tr. for translation; com. for comment.

	For:	Read:
S7. 6	उत्तमो जाश्र	उत्तृभाजाश्र ८
" pphr.	विकान्त	विकान्तः
21 Z 41	निवोधः त्रवीमि	पिबोध, ब्रवीमि
com.	word's	words
, 9	वहवः	बहवः
$\dots pphr$.	ग्रन्येच	ग्रन्य च
" to & pphr.	वलं. वलं. वलं	बर्ल, बलं, बलं,
. 12 pphr.	कुरुवृद्धः सङ्खं	कुरुवृद्धः, शङ्खं
., 16 .,	सहदेवः	सहदेवः
, 18 & ,,	महावाहुः महावाहुः	महाबाहुः, महाबाहुः
., 19	नुमुलोऽब्यनुनादयन्	तुमुलोऽभ्यतुनादयन्
4 4	स. ऋष्यनुनादयन्	सः, ग्रभ्यनुनादयन्
,. 23 pphr. दुः	र्बुद्धेः, योतस्यमानान्	दुर्बुद्धः, योत्स्यमानान्
77 27 23	ऋ वेचे	ग्रहं I ग्रवेत्ते
,, 25 ,,	कुरन्	कुरून् (
,, 26 ,,	पार्घः उभयो	पार्थः, उभयोः
זל יי יק	वितृन् , भातृन्	षितॄन् , भ्रातॄन्
. 27	बन्धुन् ,	बन्धून्
$\dots pphr$.	सः ग्रव्रवीत्	सः, ग्रब्रवीत्
,, 31 ,, 3rd.	ll. विजयंand	
		न राज्यं च and not
,, ., ., 4th	_	काङ्चे
32	भौगैः	भागैः
. 34 & pphr.	संवन्धिनः	संबन्धिनः
35 pphr.	मधुसुदन	मधुम्दन
כל בי ור	हल्तुं	एतान् Chem हन्तुं
n 37	स्ववान्धवान्	स्वबान्धवान् 🤝
pphr.	स्ववान्धवान्	स्वबाल्धवान् "
., 38, 39,,,	्रयप्रयद्भि	प्रपश्यद्भिः
, ., ., tr.	decay of of	decay of
	लुप्तपिगडोदकाकृ <u>याः</u>	लुप्तपिगडोदकाकियाः
a. 44 ,,	मनुष्याना	मनुष्याणा
» 45	ब्यवासताः, स्रहोवत	व्यवसिताः, ग्रहो बत

Chapter II:

Chapter II:		
62	For:	Read:
Sl. 3 pphr.	क्रेञ्चं, हृदयदौर्दल्यं	क्रिब्यं, हदचदे।र्वन्यं
<i>,,</i> 7	ब्रुहि	ह्यान
,, ,, pphr.	ब्रुहि, त्वा ^२	ब्रुहि. त्वां
,, I + com.	more	less
,, 15 pphr.	स	सः
,, 21 ,,	स	सः
,, 22 ,,	जीर्णाणि	जीर्गानि
,, 26 & pphr.	महावाहो	महाबाहे ।
» 35	वहुमतो	बहुमतो
,, pphr.	े वहुमतः	बहुमतः
,, 36 ,,	वह्रन्	बहुत्
,, 39 & pphr.	कर्मव्धं	कर्मग्रन्थं
,, ,, pphr.	बुद्धिः, बुद्धवा	बुद्धिः बुद्धवा
" 41 & pphr.	वहुशाखा	बहुशाखा
" "pphr.	बुद्धिः, बुद्धयः	बुद्धिः, बुद्धयः
,, 42-44 pphr.	भौगुश्वर्यगति	भागे भ्वधगति
,, ,, ,, ,,	क्रियाविशेषदञ्चलां	क्रियादिशेषयहुलां
,, ,, ,,	बुद्धि	बुद्धिः
,, 45 com.	with	with &c.
,, 49 pphr.	बुद्धियो गा न्	बुद्धियोगात्
,, 51 ,, .	बुद्राध-, -वन्ध-	ं बुद्धि-, -बन्ध-
,, 5 <i>2</i> ° ,,	बुद्धिः े	बुद्धिः
» 53 ···	Self स्थास्यति	Self निश्वला im-
^		movable स्थास्याति
~ ,, 6 ₃ ,,	बुद्धिनाशा त्	बुद्धिनाशात्
,, 65 ,,	बुद् धिः	बुद्धिः
,, 66 ,,	٠, •	"
"68 & pphr.	महावाहो	महाबाहो
,, 70 pphr.	स	सः
,, 71 ,,	,,	
,, 72 pphr.	त्राह्मी, त्रह्मानिर्वार्ध	ं: ब्राह्मी, ब्रह्मनिर्वाणं
	- 11 9 11 7 7 1 9 1 4 1 1 1 1 1	FIGHT FIGHT IN

Chapter	III	*
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Chapter III:		_
•	For:	Read:
Sl. 2 pphr.	बुद् धि	ब ुद्धि
,, 4 com.	free all	frée from all
,, 6 pphr.	रस	सः
,, 7 ,,	,,	77
,, 9 pphr.	कर्मवन्धनः	कर्मब्रन्धनः
,, I2 ,,	स्तेन	स्तेनः (
" 13 & pphr.	सर्विकित्विषैः	सर्विकिल्बिषैः
", 28 pphr.	महावाहो	महाबाहो
" 36 & "	वलात्	बलात्
,, ,, pphr.	पुरुषः	े पूरुषः
,, 37 ,, & tr.	Raja-Guna	Rajo-guna
,, 38 & pphr.	उल्वेन	उल्बे न
,, ,, pphr.	वाह्नि	वाह्निः
,, 39 ,,	त्रा वृतं	ऋावृतं र्
,, 40 ,,	are said	is said
,, 43 & pphr.	महावाहो	महाबाहो -
,, ,, pphr.	बुद्ध्वाः "	बुद्ध्वा

Chapter IV:

SI.	ı pphr.	Vivasván, मनु	Vivasvat, मनुः
,,	4 ,,	श्रर्जुन	ग्रर्जुनः
**	5 "	वह्नि	'बहूनि
3)	10 ,,	वैहवः	बहवः ०
"	II com. All	paths are His	My path all ways
	14 & pphr.	_	बिध्यते
	15 pphr.	-	पूर्वैः 🤏
"	,, ir. & com.	knowing this	knowing thus
27	17	ाश्या	गार्जा
ככ	"pphr. ale	धव्यं, वोद्धव्यं, वो	द्धव्यं बोद्धव्यं,
			बोद्धव्यं, बोद्धव्यं
	20 & pphr.	किन्चित्	किंचित्
"	"pphr.	जनफलासङ्गं	कर्मफलासङ्गं

	Chapter IV	For:	Read:
~	Sl. 21 & pphr.	किल्विषं	किल्बिषं
0	,, 22 ,, ,,	निवध्यते	निबध्यते
	j, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,	VI. 22.	IV. 22.
	,, 24	ब्रह्मेव∙	ब्रह्मेव
	,, 26 pphr.	शब्दादीन्	शब्दादीन्
	,, 28	संशितव्रताः	संशितव्रताः
	-,, 29	प्राणान्त्रोखपु	प्राणान्त्राणेषु
		ग्रवायां प्राणापाया-	ऋपानं, प्राणापान-
	,, 32	वहुविधाः	बहुदिधाः
	,, 36 pphr.	वृजिनं	वृज्ञिनं
	~,, 4I ,.	निवधन्ति	निबधान्ति
7	Chapter V.		
	Sl. 3 pphr.	महावाहो, वन्धात्	महाबाहो, बन्धात्
	,, 4 & pphr.	वालाः	बालाः
	,, 6 pphr.	महावाही, ब्रह्म	महाबाहो, ब्रह्म
	,, 8, 9 ,,	तत्विवित्	तत्ववित्
•	7,, 12 & ,,	निवध्यते	निचध्यते
	" 15 pphr.	<pre>◆of none</pre>	of anyone
	,, 19 ,,	त्रह्म	ब्रह्म
	,, 20	ब्रह्मित्	ब्रह्मवित्
	,, 22 pphr.	बुधः _	बुधः
	,, 27, 28 pph	r. वाह्यान् वहिः	. बाह्यान् , बहिः
	Chapter VI	[. -	
	Sl. + pphr.	Verily	Verily न neither nor कर्मसु in actions
,	99 99 95 99 99 95	कर्मसुnot न	nor कर्मसु in actions
		वन्धुः	बन्धुः
-	,,8 ,, g	हुटस्थः, -लोष्टाश्म-	कूटस्यः, -लोष्टाश्म-
	,, 9 11	-वन्युषु	-बन्धुषु
	" 12 & pphr	. युञ्जयात्	युञ्ज्यात्
		in the seat	on the seat
	,, 2I ,,	बुद्धियाह्यं, स्थितं	बुद्धियाह्यं स्थितः
	,, 25 ,,	IV. 25.	VI. 25.
		31	

» 34 pphr.

Chapter V	I. For:	Read:
Sl. 34 pphr.	वलवत्	चलवर्
,, 36 ,,	दुष्प्राप	दुष्प्रापः
., 38 ,,	महावाहा	महाबाहो
-, 45 ,,	संशुद्धिकि लिवषः	संशुद्धिकाल्बषः
,, 47 com.	Of all Yogis	Of all Yogis &c.
Chapter V	II.	3
Sl. 5 & pphr.	महावाहो	महाबाहो
"Spphr.	प्रभाः, पोरुषं	प्रभा, पौरुषं
., ., Ir.	sun	son
., 10 pphr.	वीजं	- बीजं
,, II ,,	वलवतां, वर्ल	बलवतां. बलं
,, I <u>4</u>	दु रत्यया	दुरत्यथा
,, I $\downarrow pphr$.	दैवि	दैवी
,, 19 ,,	वहनां	बहुनां
,, 25 ,,	manifest	manifest न not
,, 28 ,,	हढब्रताः	दृढत्रताः
Chapter VI	II.	
Sl. 7 com.	$m\epsilon$, me	Me, Me
,, 10 & pphr.	योगवलेन	योगबलेन
,, 22 ,, ,,	भक्तया	भक्त्वा
,, 24 pphr.	त्रह्म	ब्रह्म
., 25 ,,	रात्रि	रातिः
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Sl. 2 pphr.	पवित्रम	•
» 5 »	पानत्रम ऍश्वरं	पवित्रम्
,, I4	एवर दर्बन्नताः	ऐश्वरं -
on opphr.	-	द ढत्रताः
,, 28 ,,	भक्तया सन्यासयोग	भक्तवा
2, 2, com.	Liberated	सन्यासयोग-
, 34 pphr.	Divertieu.	Liberated &c.

म्नम्ता

मन्मताः .

	Chapter 2	X. For:	Read:
,	Sl. 3 pphr.	स	सः
	,, 6 ,,	मानसा	मानसाः
	,, 7 ,,	· स	सः
	,, 9 ,,	मचिताः ,	मचित्ताः
	", r6 "	तिष्टिस	तिष्ठसि
	,, 34 ,,	मेधाः	मेधा
	* ,, 40 ,, T	एव	एव:
	Chapter :	XI.	
	S1. 3 pphr.	रुपम्	स्दपम्
	,, 6 ,,	वह्नि, अद्रष्टपूर्वाणि	बह्दिन, ग्रदृष्टपूर्वाणि
_	· ,, 9 ,,	' संजय	संजय:
	" IO "	ग्र नेकवऋनयनं	अनेकवक्त्रनयनं
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